

REPORT ON NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 14th December 1912.

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LIST OF VERNACULAR NEWSPAPERS.

(Corrected up to the 16th November 1912.)

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	BENGAL.				
1	"Bangaratna" ...	Krishnagar ...	Weekly ...	Kanai Lal Das; Hindu, Karmokar; age 28 years ...	1,500
2	"Bangavasi" ...	Calcutta ...	Do. ...	Bihari Lal Sarkar, Kayastha, age 55 years; Hari Mohan Mukherji, Brahmin, age 43 years; Satyendra Kumar Basu.	15,000
3	"Bankura Darpan" ...	Bankura ...	Do. ...	Bama Nath Mukherji, V.L.M.S., Brahmin, age 51 years; Viswanath Mukherji, B.L., Brahmin, age 49 years.	453
4	"Barisal Hitaisi" ...	Barisal ...	Do. ...	Durga Mohan Sen, Baidya, age 35 years ...	600
5	"Banga Janani" ...	Rangpur (Bhotmari)	Do. ...	Sasi Mohan Adhikari, Baidya, age 37 years ...	.....
6	"Basumati" ...	Calcutta ...	Do. ...	Sureschandra Samajpati; Hari Pada Adhikari, age 41 years; Mani Lal Banerji, age 36 years.	18,000 to 20,000
7	"Birbhum Hitaisi" ...	Bolepur (Birbhum)	Do. ...	Umbakar Banerji; Hindu, Brahmin; age 43 years ...	300
8	"Birbhum Varta" ...	Suri (Do.)	Do. ...	Debendra Nath Chakravarti, Brahmin, age 38 years ...	900
9	"Birbhum Vasi" ...	Rampurhat (Do.)	Do. ...	Nil Ratan Mukherji, B.A., Brahmin, age 44 years ...	350
10	"Biswadut" ...	Howrah ...	Do. ...	Nagendra Nath Pal Chandhuri; Hindu, Kayastha; age 36 years.	1,500
11	"Burdwan Sanjivani" ...	Burdwan ...	Do. ...	Probodhananda Sarkar, B.L., Kayastha, age 31 years ...	50
12	"Chhabbis Pargana Vartavaha" ...	Bhowanipore ...	Do. ...	Hem Chandra Nag, Kayastha, age 29 years ...	500 to 700
13	"Charumihir" ...	Mymensingh ...	Do. ...	Baikuntha Nath Sen, B.L., Kayastha, age 42 years ...	1,100
14	"Chinsura Varata-vaha" ...	Chinsura ...	Do. ...	Dinanath Mukherji, Brahmin, age 46 years ...	80
15	"Dainik Chandrika" ...	Calcutta ...	Daily, except on Thursdays.	Hari Das Dutt and Kshetra Nath Sen ...	4,000
16	"Dacca Gazette" ...	Dacca ...	Weekly ...	Satya Bhushan Dutt Roy, Baidya, age 46 years ...	20
17	"Dacca Prakash" ...	Do. ...	Do. ...	Mukunda Behari Chakravarti, Brahmin, age 42 years ...	20
18	"Dhruva Tara" ...	Mymensingh ...	Do. ...	.....	.....
19	"Education Gazette" ...	Chinsura ...	Do. ...	Pandit Nibaran Chandra Bhattacharjee, Brahmin, age 56 years.	1,500
	"Faridpur Hitaisini" ...	Faridpur ...	Fortnightly ...	Raj Mohan Masumdar, Baidya, age about 73 years ...	.....
21	"Gaud Dut" ...	Malda ...	Weekly ...	Krishna Chandra Agarwalla ...	.....
22	"Hindu Ranjika" ...	Rajshahi ...	Do. ...	Rasimuddin Sarkar, Muhammadan, Printer, age 41 years ...	150
23	"Hindusthan" ...	Calcutta ...	Do. ...	Hari Das Dutt ...	1,00
24	"Hitavad" ...	Do. ...	Do. ...	Anukul Chandra Mukherji and Sakharan Ganesh Denshkar	20,000 to 25,000
25	"Hitavarta" ...	Chittagong ...	Do. ...	.....	.....
26	"Islam Rabi" ...	Mymensingh ...	Do. ...	Maulvi Nasimuddin Ahmad, Musalman, age about 35 years	700
27	"Jagaran" ...	Bagerhat ...	Do. ...	.....	About 200
28	"Jasohar" ...	Jessore ...	Do. ...	Ananda Mohan Chaudhuri; Hindu, Kayastha ...	500
29	"Jyoti" ...	Chittagong ...	Do. ...	Kali Sankar Chakravarti, Brahmin, age 47 years ...	1,000 to 2,000
30	"Kalyan" ...	Magura ...	Do. ...	Bisweswar Mukherji, Brahmin, age 48 years ...	500

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	
	BENGALI—contd.				
31	"Kasipore Nibasi" ...	Barisal ...	Weekly ...	Pratap Chandra Mukherji; Brahmin; age 68 years ...	500
32	"Khulnavasi" ...	Khulna ...	Do. ...	Gopal Chandra Mukherji; Hindu, Brahmin, age 51 years ...	350
33	"Malda Samachar" ...	Malda ...	Do. ...	Kali Prassanna Chakravarti, Brahmin, age 42 years ...	440
34	"Manbhum" ...	Purulia ...	Do. ...	Bagala Charan Ghosh; Hindu, Kayastha; age 41 years ...	About 500
35	"Midnapore Hitaishi" ...	Midnapore ...	Do. ...	Manmatha Nath Nag, Kayastha, age 35 years ...	500
36	"Medini Bandhab" ...	Ititto ...	Do. ...	Deb Das Karan; Hindu, Sadgop; age 44 years ...	450
37	"Moslem Hitaishi" ...	Calcutta ...	Do. ...	Shaik Abdur Rahim and Mozummil Haque ...	4,000 to 5,000
38	"Mubammadi" ...	Ditto ...	Do. ...	Muhammad Akram Khan, Musalman, age 37 years, and Maulvi Akbar Khan.	2,000
39	"Murshidabad Hitaishi" ...	Saidabad ...	Do. ...	Banwari Lal Goswami; Hindu, Brahmin; age 46 years ...	200
40	"Nayak" ...	Calcutta ...	Daily ...	Birendra Chandra Ghosh and Panchkari Banerjee ...	1,500 to 2,000
41	"Navavanga" ...	Chandpur ...	Weekly ...	Harendra Kisore Ray, Kayastha, age 25 years ...	502
42	"Noakhali Sammilani" ...	Noakhali ...	Do. ...	Sasi Bhushan Das, Kayastha ...	200
43	"Nihar" ...	Contai ...	Do. ...	Madhu Sudan Jana, Brahmo, age 43 years ...	300
44	"Pallivarta" ...	Bongong ...	Do. ...	Charu Chandra Ray; Hindu, Kayastha; age 36 years ...	00
45	"Pallivasi" ...	Kalna ...	Do. ...	Sasi Bhushan Banerji, age 47 years ...	300
46	"Pabna Hitaishi" ...	Pabna ...	Do. ...	Sasanta Kumar Vidyavinode, Bhattacharyya, Brahmin, age 36 years.	500
47	"Praja Bandhu" ...	Tippera ...	Fortnightly ...	Munshi Muhammad Ali Mear, Musalman, age 53 years ...	300
48	"Prasun" ...	Katwa ...	Weekly ...	Purna Chandra Chatterji, Brahmin age 47 years, and Banku Behary Ghose, Goala, age 41 years.	1618
49	"Pratikar" ...	Berhampur ...	Do. ...	Kamakshya Prasad Ganguly, Brahmin, age 64 years ...	505
50	"Purulia Darpan" ...	Purulia ...	Do. ...	Amulya Ratan Chatterji, Brahmin, age 41 years ...	About 700
51	"Rajsakti" ...	Do. ...	Do. ...	Bagala Charan Ghosh, Kayastha, age 41 years ...	110
52	"Ratnakar" ...	Asansol ...	Do. ...	Satya Kinkar Banerji, Brahmin, age 26 years ...	500
53	"Rangpur Durpan" ...	Rangpur (Bhotmari) ...	Do. ...	Breja Nath Basak; Hindu, Tanti; age 52 years ...	200
54	"Rangpur Dikprakash" ...	Ditto ditto ...	Do. ...	Hara Sarkar Meitra, Brahmin, age 66 years ...	300
55	"Samay" ...	Calcutta ...	Do. ...	Jnanendra Nath Das, M.A., B.L., Brahmo, age 58 years ...	500 to 600
56	"Sanjaya" ...	Faridpur ...	Do. ...	Rama Nath Ghosh, Kayastha, age about 38 years ...	500
57	"Sanjivani" ...	Calcutta ...	Do. ...	Lalit Mohan Das, late Professor, City College; Sibnath Sastri, M.A.; Ramananda Chatterji, M.A., Editor, "Modern Review," etc.; K. K. Mitter.	11,000
58	"Sansodhini" ...	Chittagong ...	Do. ...	Kashi Chandra Das Gupta, Brahmo, age 60 years ...	400
59	"Suhrid" ...	Perojpur ...	Fortnightly ...	Ram Chandra Pal, Kayastha ...	200
60	"Subarnabanik" ...	Calcutta ...	Weekly ...	.....	.....
61	"Sri Sri Vishnu Priya-Ananda Basar Patrika" ...	Ditto ...	Do. ...	Rasik Mohan Chakravarti, Brahmin, age 30 years, and Mrinal Kanti Ghosh.	2,530
62	"Siksha Samachar" ...	Dacca ...	Do. ...	Abinas Chandra Gupta, M.A., B.L., Baidya, age 26 year ...	.....
63	"Suraj" ...	Pabna ...	Do.
64	"The Calcutta Advertiser" ...	Calcutta ...	Do.
65	"Tippera Guide" ...	Comilla ...	Do.

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1	2	3	4	5	6
	BENGALI—conold.				
66	"Tippera Hitaisi"	Tippera ...	Weekly ...	Kamatiya Kumar Singha, Brahmo, age 23 years ...	700
67	"Vartabaha"	Ranaghat ...	Do. ...	Girija Nath Mukherji, Hindu, Brahmin, age 41 years ...	500 to 600
68	"Viswavarta"	Dacca ...	Do. ...	Abinash Chandra Gupta, M.A., B.L., Hindu, Baidya, age 36 years.	1,000
	HINDI.				
69	"Bairangi Samachar"	Jamora (Gaya) ...	Monthly ...	.....	.....
70	"Bharat Mitra"	Calcutta ...	Weekly ...	Ambika Prasad Bajpai ...	About 4,000
71	"Dainik Bharat Mitra"	Do. ...	Daily ...	Ambika Prasad Bajpai Hindustani, Brahmin, age 45; (2) Panchcowri Banerji, age 50, Brahmin.	300
72	"Bihar Bandhu"	Patna ...	Weekly ...	Mahabir Prasad Bania ...	400
73	"Bihar Patrika"	Chapra ...	Do. ...	.....	.....
74	"Birbharat"	Calcutta ...	Do. ...	.....	.....
75	"Chandra Vanshiya Rewani Hitakari."	Dinapore ...	Monthly ...	.....	.....
76	"Ghar Bandhu"	Ranchi ...	Fortnightly ...	Rev. Dr. A. Nottrott ...	1,250
77	"Hindi Bangavasi"	Calcutta ...	Weekly ...	Hari Krishna Joahar, Khetri, age 36 years ...	1,500
78	"Lakshmi"	Gaya ...	Monthly ...	Mahadeo Prasad, age 38 years ...	200
79	"Marwari"	Calcutta ...	Weekly ...	R. K. Tebriwalla, Hindu, Agarwalla, age 41 years ...	500
80	"Narad"	Chapra ...	Daily ...	.....	.....
81	"Narad"	Do. ...	Weekly ...	.....	.....
82	"Siksha"	Bankipore ...	Do. ...	Pandit Sakal Narayan Pandey Kavyatirtha, Brahmin ...	200
83	"Mithila Mibir"	Darbhanga ...	Do. ...	Pandit Joganand Kumar ...	800
84	"Teli Samachar"	Bar ...	Monthly ...	.....	.....
85	"Tirhut Samachar"	Muzaffarpur ...	Weekly ...	Sangeswar Prasad Sarma, Brahmin ...	400
	URDU.				
86	"Al-Hilal"	Calcutta ...	Do. ...	Maulana Abul Kalam Asad, Muhammadan, age about 37 years.	1,000
87	"Al Modabbir"	Patna ...	Do. ...	.....	.....
88	"Al Punch"	Bankipore ...	Do. ...	Syed Ahsan, Muhammadan, age 40 years ...	500
89	"Darul Hukumat"	Calcutta ...	Weekly and bi-weekly.	Hafiz Bux Ellahi, Muhammadan, age 42 years ...	1,000
90	"Durbar Gazette"	Do. ...	Daily ...	Nawab Ali, Muhammadan ...	1,000
91	"Ittihad"	Bihar ...	Weekly ...	.....	.....
92	"Star of India"	Arrah ...	Do. ...	Muhammad Zahurul Haque, Muhammadan, age 61 years ...	657
	PERSIAN.				
93	"Hablul Matin"	Calcutta ...	Weekly and daily	Syed Jelaiddin, Shiah Muhammadan, age 61 years ...	1,000
	URIYA.				
94	"Garjatbasini"	Talchar State ...	Weekly ...	Bhagirathi Misra, Brahmin, age 43 years ...	In Orissa.
95	"Sambalpur Hitai-shini."	Donghar ...	Do. ...	Dina Bandhu Gornayak, Chasa, age 37 years ...	Do.
96	"Samvad Vaheka"	Balasore ...	Do. ...	Kasinath Panda, Brahmin, age 37 years ...	40
97	"Uriya and Nava-samvad."	Do. ...	Do. ...	Ram Tarak Sen Hindu, Tamli, age 50 years ...	40
98	"Utkal Varta"	Calcutta ...	Do. ...	Hridikesh Pandey, Kavita ...	500
99	"Utkal Dipika"	Cuttack ...	Do. ...	Gouri Sankar Ray ...	1,200

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Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 16th November 1912.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Bharat Chitra"	Calcutta	Weekly	.....	.....

II.—HOME ADMINISTRATION.

(a)—Police.

THE *Hitsvadi* [Calcutta] of the 6th December refers to the case of one Chartre Carrier, recently convicted by the Sub-divisional Magistrate of Manikganj of contravening certain provisions of the Arms Act, and asks in this connexion:—

Illicit sale of fire-arms by Eurasians.

Natives of India are not allowed to purchase fire-arms, ammunition and the like without a license. And the dealers in fire-arms are also strictly watched by the police. Under these circumstances, can the authorities tell whether Eurasians, who, for the colour of their skin, are allowed freely to buy fire-arms, do not abuse their privilege by secretly selling these arms to others?

2. The *Bangavasi* [Calcutta] of the 7th December writes:—

Cow-killing at Telinipara.

The place on which cows were killed on the last *Bakr-Id* day at Telinipara in Hughli-Bhadreswar is, we learn from Babu Girindra Chandra Mukharji, one of the Commissioners of the Bhadreswar Municipality, included in the jurisdiction of this municipality. He writes thus to the *Bengales* of the 28th November:—

Korbani was performed on this place, and yet the Municipal Commissioners were not informed of the matter at all. As a Commissioner, I addressed the Municipal Chairman on this subject, stating that steps should be promptly taken to prevent *korbani*, if permission for the purpose had not been previously obtained from the Municipal authorities. The Municipal Chairman, Mr. Band of the Victoria Jute Mills, on receiving this letter, did nothing, but forwarded it to the District Magistrate, who disdained to send any reply to it at all. It is really strange that *korbani* is allowed to be performed on Municipal land without the permission of the Municipal authorities; even a protest made by a Municipal Commissioner is taken no notice of by the District Magistrate. Does Lord Carmichael know of all this?

3. The *Mohammadi* [Calcutta] of the 6th December notes the following alleged cases of oppression on Musalmans in connection with cow-slaughter on the occasion of the last *Bakr-Id*:—

Alleged cases of oppression on Musalmans.

(1) At Bongong the Hindu Subdivisional Officer issued unbailable warrants of arrest against 127 Musalmans on the day just preceding the *Id* festival and arrested 43 persons, while the rest fled out of fear. Afterwards the District Magistrate ordered the release of all the arrested persons, and allowed the *korbani* to be performed in peace. We now ask Lord Carmichael whether an officer who could abuse his power to such an extent as to issue warrants of arrest against 127 innocent persons on the eve of a religious festivity of theirs, and, by arresting many of them and driving many others from home, by striking terror into their hearts, prevent them from even reading their prayers on the day of the festival, should be retained in the public service. The Musalman community is eager to know what steps the Government takes in the matter.

(2) At Kalaroa within the Satkhira subdivision the police has for some years past been trying to prevent *korbani* by bringing, against the local Musalman leaders, charges under Section 107 of the Criminal Procedure Code. It is a pity that the Subdivisional Officer, who, though a Hindu, is an impartial officer, failed to see through the trick of the Kalaroa police. He ordered that *Korbani* should not be performed at village Bayardangi, and for disobeying this order two pious Musalmans are now in *hajat* awaiting trial.

The Sarsa thana within the Bongong subdivision and the Kaloroa thana within the Satkhira subdivision are contiguous to each other, and Jadu Babu of village Kota, the most powerful Hindu in the locality, is leading an agitation

HITSVADI,
Dec. 6th, 1912.

BANGAVASI,
Dec. 7th, 1912.

MOHAMMADI,
Dec. 6th, 1912.

against cow-slaughter. In this agitation he is being helped by the Misra zamindars of Channanpur and the local police.

BANGAVASI,
Dec. 7th, 1912.

4. The *Bangavasi* [Calcutta] of the 7th December writes:—

Cow-killing at Ajodhya and the
Advocate.

The *Advocate of Lucknow* has made certain allegations regarding cow-killing on the last *Bakr-Id* day at Ajodhya. It says that the Deputy Commissioner ascertained by public inquiry that cow-killing was never before permitted at Ajodhya. Further, the paper says that if the local official had handled the matter properly, there would have been no riots at all. We earnestly request Sir James Meston promptly to inquire into the truth or otherwise of those allegations made by the *Advocate*.

MOHAMMADI,
Dec. 6th, 1912.

5. The *Mohammadi* [Calcutta] of the 6th December complains that the Hindus of village Latifpur under the Khalakul thana within the Arambagh subdivision of the Hooghly district have boycotted the local Muslims, and that in this the local President Panchayet is their leader. The boycott has put the Muslims to the greatest inconvenience and trouble. The attention of the District Magistrate is drawn to the matter.

Boycott of Muslims by
Hindus in a village.

(b)—Working of the Courts.

HITAVADI,
Dec. 6th, 1912.

6. The *Hitavadi* [Calcutta] of the 6th December denounces, as farcical, the action of the Subdivisional Magistrate at Chandpur in regard to the complaint lodged before him by the Hon'ble Chandhury Muhammad Ismail Khan against two Eurasian Railway employees for uncivil conduct towards him. The Magistrate held that the charge was a true one, but instead of punishing the offenders, he left it to the Railway authorities to punish them. The writer fails to understand why the Magistrate, though admitting that the complaint was well-founded, declined to award any punishment to the culprits. Is not this farcical?

A Magistrate criticised.

(c)—Jails.

BANGAVASI,
Dec. 7th, 1912.

7. The *Bangavasi* [Calcutta] of the 7th December writes:—

Another case of suicide in the
Andamans.

The *Bengalee* gives a story of another suicide of a prisoner in the Andaman Islands. His name is Sarat Chandra Das, and he is said to have killed himself because he had been put to work which was too hard for his weak body. Sir Charles Lukis soon visits the Andamans. Will he not inquire into this case as well as the cases of Indubhusan Ray and Ullaskar Datta? It is absolutely necessary that the condition of prisoners in the Andamans should be minutely inquired into by some independent officer.

JASOHAR,
Nov. 30th, 1912.

8. In regard to the recent outbreak of the prisoners in the Madras Presidency Jail, the *Jasohar* [Jessore] of the 30th November writes:—

Outbreak in the Madras
Presidency Jail.

Of course there can be no question that the man responsible for the outbreak should be punished. But let the main complaint of the prisoners, namely, insufficiency of food, be removed. A civilized Government, like that of the British, ought to bring the Indian jail system into line with modern improvements.

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,
Dec. 5th, 1912.

9. On the same subject the *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 5th December says

Ibid.

that, from the account which has already been received of the incident, it is evident that the cause of the insurrection of the prisoners was insufficient food, and the *Hindu* newspaper also endorses this view. Government is requested to appoint a commission to enquire into the incident.

(a) Education.

10. The *Bangabasi* [Calcutta] of the 7th December refers to the Conference on Religious Education which lately met at Writers' Buildings, and speaks of three sub-committees of this Conference appointed to frame schemes for religious instruction according to the Christian, Moslem and Hindu faiths, respectively. The question is, who are the persons entrusted with the duty of framing a scheme for Hindu religious instruction? Are there orthodox, learned Brahman *adhyapakas* on this sub-committee? The mere mention of religious matters makes us afraid lest Government should, at the instigation of the Babus, be led to interfere with our religion.

BANGABASI,
Dec. 7th, 1912.

11. The *Nayak* [Calcutta] of the 4th December writes:—

NAYAK,
Dec. 4th, 1912.

Sir Ashutosh Mukharji and our students. Since the days of Maharaja Nanda Kumar, there has been no Bengali to equal Sir Ashutosh Mukharji for *subbardustism*, for activity, for statesmanlike tact and for general all-round capacity. He keeps eminent civilians captivated under his influence, and he has been allowed an absolutely free hand in the management of the Calcutta University. The mere reflection that a Bengali, one of a conquered race, should, as Sir Ashutosh does, make his will prevail against the wishes of Europeans, should have Governors and Members of Council wholly under his thumb, should checkmate political moves made by officials by counter-moves, the mere reflection of all this makes the blood in our veins pulsate more quickly. Indeed, it is no exaggeration to say that Sir Ashutosh is absolutely without his peer in India.

But if he has his virtues, he has his full measure of failings, such as are inherent in the conquered Bengali. What has he done during his prolonged term of office as Vice-Chancellor, a term such was never enjoyed by any of his predecessors, Englishman or Indian? It is true that he has augmented the income of the University, founded the Law College, secured large benefactions for the University from men who have a superfluity of wealth, converted a good many fools into learned men by giving them University Examinerships, and generally added to the exterior glitter of the University. But if he has done all this, he is also turning out, year by year, thousands upon thousands of students bearing the hall-mark of the University upon them, but with their minds perverted by a love of luxury and tormented by feelings of discontent and of religious scepticism. In the Department of Sanskrit Learning also his achievements are equally deserving of note. It is true that by his efforts he has succeeded in considerably augmenting the number of those who appear at the Sanskrit Title Examinations, but it is also true that among these Sanskrit students as well a spirit of luxuriousness and atheism is on the increase. He has not been, in short, able to turn out men in the true sense of the word, to encourage the appreciation of manhood in the country and to spread the religious spirit. He has rather introduced the cunning of the man of the world into the Temple of Learning, has raised the value of lucre in the eyes of the students, has encouraged sycophancy and flattery among men of learning. It has to be regretfully acknowledged that, under his guidance, our students are not being able to master the good points either of Eastern or of Western culture. There are no close relations of intimacy between the Professors and pupils. Can Sir Ashutosh imagine present-day students lamenting the loss of their Professors, as he himself lamented the death of Dr. McCann? It is only the science students who attend the *practical* classes, who come into some sort of contact with their teachers. As for the rest, they are generally a class of luxurious, mercenary beings, without any zeal for knowledge, any religious instincts, skilled only in trickery. Let Sir Ashutosh remember that he is the helmsman; it is for him to steer the boat of education in the right direction in order that it may yet escape the hidden rocks on which it is bound to break soon, if it is not deflected from its present course.

12. The *Hitavadi* [Calcutta] of the 6th December referring to the recent appointment of Mr. Fretchet and Dr. Thibaut as Professors of the Calcutta University, professors of Mathematics and of Indian History; respectively at the Calcutta University, asks:— Why has Dr. Thibaut been given a longer term of office than Mr. Fretchet?

HITAVADI,
Dec. 6th, 1912.

Why this distinction? Why this special favour to Dr. Thibaut? There were, it is said, objection raised on this point, but they were over-ruled on technical grounds. Such injustice should not be perpetrated, or else the reputation of the University will suffer.

NAYAK,
Dec. 5th, 1912.

13. Referring to the crowding of students in Calcutta, the *Nayak* [Calcutta] of the 5th December makes the following suggestions:—

New Universities.

(1) Separate Universities should be established at Dacca, Ganhati, Rajshahi and Chittagong, and education in them should be guided by considerations of time, place and person.

(2) Bihar and Burma should be taken out of the jurisdiction of the Calcutta University.

(3) Meritorious students should be employed in the Education Department and more money should be spent for teaching and less for inspection work than is done at present. It should be the duty of District Magistrates to do the work of inspection.

Government is aware of these suggestions, but is doing nothing to give effect to them. For establishing an University at Dacca it is not necessary to injure Calcutta. If possible, make the Dacca University as good as the Calcutta University. Do not break up the Calcutta Medical College, but improve the Dacca Medical School. You may, if you like, transfer the Campbell Medical School from Calcutta to Rajshahi. Next to the Vienna Medical College, the Calcutta Medical College is the largest of all such institutions in the world, and it ought on no account to be broken up.

SANJIVANI,
Dec. 5th, 1912.

14. The *Sanjivani* [Calcutta] of the 5th December refers to a rumour that certain classes of the Calcutta Medical College and the whole of the Sibpur Engineering College will be removed to Dacca, and to a further rumour that the Engineering College will, in future, train not Engineers but Overseers. This means that, instead of an Engineering College, Bengal will henceforth have an Engineering school which will not impart training in higher engineering. The plea will then be raised that, as at Dacca there are no industries and machinery, no training in advanced engineering can be imparted there.

Let Government rather establish a Medical College at Dacca and raise the Engineering school at Dacca to the status of an Engineering College. Let there be no interference with the Calcutta Medical College and the Sibpur Engineering College. None will benefit if an effort is made to impair the dignity and usefulness of the Calcutta University.

NAYAK,
Dec. 6th, 1912.

15. The *Nayak* [Calcutta] of the 6th December writes:—
The Palit College of Science and the Presidency College. The University authorities have approached Government for a grant-in-aid of their scheme to found a college of Science with Mr. Palit's endowments as the basis. The best thing will be for Government to amalgamate the Presidency College with this College of Science, and let the Sanskrit College and the Calcutta Madrasa be made the foremost colleges in Arts. There is no use for a College of Science and the Presidency College remaining separately. It will be mere waste of money. What does Government say to our proposal?

SANJIVANI,
Dec. 6th, 1912.

16. The *Sanjivani* [Calcutta] of the 5th December writes:—
The Ananda Mohan College. Steps are being taken to raise the Ananda Mohan College at Mymensingh to a first-grade college. For this purpose a lakh of rupees is required. Government offers half-a-lakh if the other half-a-lakh is forthcoming from private sources. Some years ago Babu Hem Chandra Chaudhury of Hemnagar offered this sum of half-a-lakh to Government for the improvement of this college, but Government at that time declined the offer. If now it withdraws its objections, the money may be forthcoming. We trust Government will consider this matter.

BANGAVASI,
Dec. 7th, 1912.

17. The *Bangavasi* [Calcutta] of the 7th December refers to a passage in the speech delivered by Principal Vidyabhushan on the occasion of Lord Carmichael's recent visit to the Sanskrit College, in which it was stated that, though non-Hindus were not admitted to the college, as a special case, with His Excellency's permission, a Japanese student had lately been taken into the

Admission of non-Hindus into the Sanskrit College.

Institution. The paper asks: Has Lord Carmichael really upset the old rules of the college in this respect? Did any Pandit of the college ask His Excellency's permission to teach Hindu philosophy to a non-Hindu?

18. The *Manbhum* [Purulia] of the 26th November hears that questions for the recent practical examination of the Sibpur Engineering College leaked out previous to the examination. An enquiry into the matter is solicited.

An alleged case of leaking out of examination questions.

M. F. B. M.
Nov. 26th, 1912.

19. The *Hitavadi* [Calcutta] of the 6th December writes that the question papers in certain subjects at the annual examinations at the Hindu and Hare Schools this year leaked out. The school authorities came to know of it the day before the examinations, and took steps to put fresh questions. But why should such scandals happen at all? It shows the moral degradation of the students and the carelessness of the teachers. The best thing would be to print off the question papers three or four months before an examination, and also take care that these question papers did not have the name of the school concerned printed on them. Such devices will considerably reduce the chances of question papers being stolen. Any way it is necessary that these scandals should be stopped.

Leakage of question papers at the Hare and Hindu Schools.

HITAVADI,
Dec. 6th, 1912.

20. The *Jagaran* [Bagerhat] of the 1st December says that when, on the occasion of the last Lower Primary Scholarship Examination at Bagerhat, it was announced that Babu Haricharan Mukhopadhyaya, the local Sub-Inspector of Schools, would manage the examination with the help of a number of teachers of the Bagerhat High School, the latter petitioned the Secretary of the school to excuse them from the work of helping Hari Babu in the matter, on the ground that last year Hari Babu behaved very badly with them. The Secretary forwarded this petition to the Vice-Chairman of the Khulna District Board, with the suggestion that the Deputy Inspector of Schools, Khulna, or some other Inspecting officer should be deputed to manage the examination instead of Hari Babu. The Vice-Chairman, however, had not even the courtesy to give a reply to this letter. He merely telegraphed to Hari Babu not to hold the examination on the 29th, as the Additional Deputy Inspector of Schools was being sent to conduct it. Hari Babu did not hold the examination on the 29th, but held it on the following day. The teachers referred to above refused to work with him. It was only when a few other teachers volunteered to help him that he could hold the examination. The Additional Deputy Inspector came on the last day of the examination.

Three thanas are represented in the examination at the Bagerhat centre, and according to rules only nine students should be allowed to appear in it. Hari Babu, however, allowed ten students to appear in the last examination. He, moreover, did almost a miracle in connection with the examination. It is the rule that, after the ages of students stated in the school registers, the controller of the examination should write his own estimate of their ages. His estimate have been so precise as to come to even months, as for instance—

	Register age.	Estimated age.
Nripendra Nath Ghosh ...	9 yrs. 3 mths.	9 yrs. 3 mths.
Gobardhan Chakravarty ...	8 „ 9 „	10 „ 9 „

and so forth.

21. The *Muhammadi* [Calcutta] of the 6th December animadverts on the fact that the results of the Calcutta Madrasah examinations which were held seven months ago are not yet out, and says that this is causing great inconvenience and loss to the students concerned, specially to the senior fifth year class students who often join English schools or the "Title class" after passing their examination. These students have thus lost one year. Again, it is rumoured that the examinations will be held over again a few months after the beginning of the session of English schools, and all the students who appeared in the last examinations will have to appear in these examinations. This will be unjustifiable. If, however, the authorities are determined to hold

The Calcutta Madrasah examination.

MUHAMMADI,
D. C. 6th, 1912.

the re-examinations, they should be held before the beginning of the session of English schools.

(a)—*Local Self-Government and Municipal Administration.*

MOHAMMADI,
Dec. 6th, 1912.

22. The *Mohammadi* [Calcutta] of the 6th December refers to the rumour given currency to by the *Hitavadi* newspaper to the effect that the Calcutta Improvement Trust has decided to acquire a temple of *Siva* at Surti Bagan and a *darga* at Bhowanipore. When the Trust has ventured to propose the destruction of these two religious shrines, it may perpetrate similar other sacriligious acts in the future. It is, therefore, high time that Hindus and Musalmans should unite to protest strongly and vigorously against the Trust's conduct in this respect. The attention of Lord Carnichael is drawn to the matter.

HITAVADI,
Dec. 6th, 1912.

23. The *Hitavadi* [Calcutta] of the 6th December, in referring to the impending operations of the Calcutta Improvement Trust in Russa Road and the neighbourhood, writes:—

In section 39 of the Act there are four reasons set out for improving roads, one of which relates to the provision of building sites. Now, providing building sites can never mean that lands on which there are already fine houses should be taken up, those houses demolished and the whole ground again made fit for building sites. What the law actually intends is that where there are no roads or the roadways are narrow, the Trust will open out new roads or widen the existing roads and thereby provide new building sites.

So it appears that the Trust has no right to acquire more lands than are necessary for the widening of Russa Road, either on the pretext of providing new building sites or any other pretext; for these lands contain houses which have been built in accordance with the Municipal regulations, and the sites were approved as building sites by the Corporation. By what right then can the Trust declare these same sites to be unsuitable for building purposes now? And if it be granted that these lands be held to be proper building sites, where is the necessity to demolish the existing houses, and what authority has the Trust to do so either?

Then, again, how can the Trust employ the word "suitable"? In section 39 the words used are "providing building sites"; there is no qualifying adjective "suitable" or otherwise. Probably, the Trust has borrowed this word "suitable" from the Municipal Act. And yet sites declared to be suitable building sites by the Municipality are now being declared by the Trust to be unsuitable. Is not this arbitrariness on the part of the Trust?

If it be held that as the Improvement Act does not mention the word "suitable," so the Trust can justly declare any area of land to be unfit for building sites, we can only say that the legislature could never have intended to encourage such arbitrariness. Although the expression "building sites" has not been defined in the Improvement Act, we can take the sense intended from the Municipal Act—so it can never be proper for the Trust arbitrarily to use the terms "suitable building sites," in defiance of the interpretation of the Municipal Act, an Act which is still in force. The Trust is, in fact, bound to admit as proper building sites lands whereon the Calcutta Municipality has permitted houses to be built. If it does not, it must be held to be taking an illegal step which cannot be approved by the Government and to which the rate-payers of Calcutta can hardly be expected to submit.

The Trust proposes to parcel out building sites on the new Russa Road in plots of 7 or 8 cottahs each—areas which will make them suitable not for the poor or middle-class citizens but only for the exceedingly rich.

A careful perusal of section 39 of the Improvement Act will convince everybody that the Trust has power to acquire lands only to widen existing roads or to open out new roads, and not to provide building sites. To put the matter in another way, the Trust has no authority to acquire lands simply to provide building sites, if it does not propose simultaneously to

build or widen a road as well? Indeed, we repeat that the Trust can only acquire such lands as are necessary for road-extension purposes. All extra acquisitions it proposes to make in connection with the three street schemes it has so far notified must therefore be held illegal and unjust.

Indeed, everything that the Trust is doing is puzzling and strange. The maps prepared by the Trust to illustrate the Russa Road scheme show Lower Circular Road as the northern boundary of Russa Road, though, since the building of Alexandra Court, the name of Chowringhee Road, has been extended to the southern limits of those buildings.

These maps further show that there is no consistency between the words and deeds of the Trust, and that the cry of providing building sites is merely a pretext.

The Trust proposes to acquire part of the house of the late Lakshmi Narain Sen and his relation, ostensibly to widen the foot-path of Russa Road to the width existing in front of Alexandra Court. Now, why should this stretch of foot-path before Alexandra Court have been specially selected by the Trust to set the model of the whole of the new Russa Road? Why was not the width of the foot path of Chowringhee Road south of Lower Circular Road taken as the standard to regulate the width of the new Russa Road? Probably, because it would have involved the partial demolition of the frontage of Alexandra Court. Any way, granting that the width of the foot-path in front of Alexandra Court is the ideal width, the Trust may well have acquired the waste-land on the west of Russa Road and used that to extend the width of the foot-paths on the east of that road. And this waste-land being Government property, may probably have been obtained free or at cheap rates by the Trust. Of course in this case the road would not have been quite straight, but is even Chowringhee Road quite straight? There is a rumour that the Sens propose to give free to the Trust such of their land as is required for the widening of the foot-path, and also something in cash to the Trust for not acquiring the rest of their lands. If, as is rumoured, the Trust has agreed to this, it will prove how unsubstantial is the plea that these acquisitions are intended to provide new building sites. The fact is the Trust wants to screw money out of the people. They are probably prepared to give up acquiring the lands they have notified for acquisition on the eastern side of Russa Road, if only they get their return in money. The truth that this cry of building sites is merely a pretext, is also proved by the fact that the Trust will acquire only a small part in front of the London Missionary Society's Institution and of No. 8 Russa Road. If it be said that it is not necessary to acquire these plots, because their frontages are not less than 60 and their depth exceeds 80 to 100 feet (these are the measurements of the new sites the Trust propose to lay out), the question arises why does the Trust propose to acquire the whole of the Jaltungi, which has a frontage of not less than 60 from Russa Road? Again, why is the Trust going to acquire lands with a depth of 300 to 400 feet, if it means to provide building sites of the above dimensions only. The Trust propose to acquire a portion of Jagu Babu's Bazar, which will not provide a building site of the foregoing dimensions. No. 69 Russa Road is another similar case. This house should have been spared on grounds similar to those which have led the houses on either side of it to be spared. The same considerations apply to No. 84 Russa Road; its frontage is much less than 60 feet, and the houses on either side of it are not going to be acquired. How then is a building site to be laid out here of the dimensions proposed? The fact is things are being done by the Trust most capriciously. The matter ought to attract the notice of Government.

24. The *Basumaty* [Calcutta] of the 7th December writes as follows:—

Improvement of Kalighat.

Kalighat, south of Calcutta, is a holy place of the Hindus, which is daily visited by thousands of pilgrims. In fact, it at present holds the holiest of all sacred shrines in Bengal. The holiness of Kalighat is admitted by all Hindus, and known in even the smallest villages in the country. Four fingers of Devi Sati's* right foot fell at this place, severed by Vishnu's discus. Hence, it holds a *Mahapitha*.† Dakshina Kalika is the Devi here and Nakulesha the *Bhairava*.‡ The Brihannila Tantra says—
“There is no difference between Kashi (Benares) and the seat of Kali. Even

* Goddess Durga.

† A great shrine.

‡ The form of Siva which presides in all principles shrines of the Goddess Durga.

BASUMATI,
Dec. 7th, 1912.

insects which die here are liberated, not to speak of men." This is what the Shashtra says about Kalighat and every Hindu firmly believes it. It is not possible for Europeans, nor for the present-day Hindus whom English education has made faithless, to gauge the depth and firmness of this faith. Innumerable such village women as have not even the means to clothe and feed themselves properly stint even their poor resources to come to Kalighat and see the holy mother. Any attempt to reduce the greatness of this sacred place is bound to wound the feelings of the Hindus to a much greater extent than a disliked legislative measure can ever do in this country. For, while there are innumerable men in this country who keep no information about Legislative Councils, there is no Hindu who does not know Kalighat. We, therefore, think that nobody in authority should do anything calculated to reduce the greatness of the seat of Kali.

The Calcutta Municipality is bent on improving the places adjoining the temple of Kali on the ground that they are extremely insanitary. We too do not deny that improvement is necessary. But it is not desirable that the sanctity of the place should be destroyed in the name of improvement, and we make bold to say that if the report of the Sanitary Inspector *anent* the improvement of Kalighat is worked upon, the religion of the Hindus will be interfered with.

First, the small tank which lies just east of the temple and is called Kalikunda is a very sacred spot. The Kalikularnava Tantra describes its sanctity, and Hindus believe that its water is as holy as that of the Ganges. Pilgrims think themselves blessed by sprinkling its water on their heads. The Tantra Shashtra and tradition say that it was here that the four fingers of Sati's right foot fell after being severed by Vishnu's discus. After they had lain here underground for a long time Bhagavati (Goddess Durga) revealed the fact to a Sadhaka, a holy man, in a dream and commanded him to take them out and establish a shrine at the place. This was done, and thus came the holy shrine of Kali into existence. The present Haldars of Kalighat are the descendants of this Sadhaka, and the Kalikunda lies at the place where the holy fingers were found. To Hindus, therefore, the Kalikunda is not less sacred than the temple itself. The Calcutta Improvement Trust is now anxious to fill up this tank and construct a four-feet-deep reservoir at its place, to be filled with pipe-water. Needless to say that every Hindu will object to this arrangement. Will not the feelings of the Hindus be wounded if the place, which they believe to have been the repository of a part of the Devi's body for ages and ages, is placed under the control of the Municipality and a reservoir is constructed therein? Pipe-water is an unclean thing in the opinion of Hindus. Many Hindu widows and orthodox Brahmins never use it. Under the circumstances, will a reservoir filled with this "unclean" water be ever looked upon as sacred as the water of Kalikunda? Hindus believe that women are cured of sterility and so forth by bathing in the Kalikunda. Consequently, it is resorted to by the poorest women as well as by princesses. We have heard from a pandit attached to the Maharaja of Darbhanga's staff, that the younger Maharani of the present Maharaja, one day bathed in this Kunda, and that about one year after this the eldest son of the Maharaja was born. It matters not whether the members of the Trust and the Commissioners of the Municipality have faith in the possession of such power by the water of the Kunda, but it is undeniable that the Hindu public have such faith. We now ask, will this faith continue intact if a reservoir of pipe-water is constructed at the place?

In the Health Officer's report it is said that the water of the Kalikunda is very unwholesome, but we do not see why it should be so. The Kunda is joined with the Adiganga, that is to say, the Tolly's Nulla, by two pipes, one of which feeds it while the other drains it, so that the water is never stagnant. The Health Officer admits this, but takes exception to the facts that its water is not filtered, and that the water of the Adiganga flows into it. We, however, fail to see how the mere sprinkling of the water of the Kunda on the head can be injurious to people's health, when the free use of the water of the Adiganga does no injury. It is true that the pilgrims often throw flowers, etc., into the Kunda. This the authorities may prohibit, but there is absolutely no justification for turning the Kunda into a Municipal property and converting it

into a reservoir, full of "unclean" water. Again, the authorities have proposed to construct roads, each 40 feet wide, round the courtyard of the temple, one of the roads to pass through the temple of Shyama-Rai which is attached to the Kali Temple on its western side, and which has, consequently, to be demolished. There are two Shyama-Rai temples on the western side of the Kali Temple, one within this temple and the other outside it. And it is believed that of the two temples, the one outside the Kali Temple is the more ancient and really contains the image of Vishnu as described in the Tantra Shastra. Will not the destruction of this temple wound the feelings of the Hindus? We fail to make out why the Trust has taken into its head to poke its nose into these matters.

The Trust has, moreover, entered into another serious enterprise. It has resolved to dislodge the *sebayets* living adjacent to the Kali Temple. It is needless to say that with their dislodgement, the temples for the preparation of offerings for the Devi will be demolished. The Municipality wants to purchase 180 bighas of land at the place, construct a broad road on it and sell out the surplus land at an enhanced price. It is extremely unbecoming to indulge in such a shop-keeping spirit in the vicinity of a holy shrine. Suppose a Musalman purchases a portion of the surplus land which the municipality would sell, builds a *masjid* on it and begins to slaughter cows there, what will then happen? The municipality or the Trust cannot reasonably say that they would not sell the surplus lands to any non-Hindu, for as representatives of the general public they are not entitled to make any such religious distinction but must sell the lands to the highest bidder, no matter whatever his religion may be.

Secondly, the lands inhabited by the *sebayets* are *debottar* lands. How then can the municipality or the Trust acquire them? Even the Government never interferes with *debottar* property. How then does the municipality or the Trust dare do so? In particular, Kalighat is a *Mahapitha* and the *debottar* lands here are more sacred than those in other sacred places. The Hindu community, therefore, will never approve of the appropriation by the municipality of the *debottar* lands at Kalighat. We hope that Lord Carmichael will take immediate steps to prevent the municipality from carrying out its scheme of spoliation, which is causing the greatest dissatisfaction in the country.

If broad roads are constructed on all sides of the Kali Temple, it will become impossible to carry offerings for the Devi from outside to the Temple. At present these offerings are carried along the narrow lanes which lie south of the temple, and traffic along these lanes are stopped for some time when this is done. It is, however, impossible to stop the traffic of a broad road in this manner. The *sebayets* should, therefore, have a few narrow lands completely under their control for the carrying of offerings and articles of worship.

We are not opposed to improvement of sanitation, and we would not object to the filling up of any tank other than the Kalikunda. We would not object to any scheme for the providing of free drainage and ventilation that does not purpose to make a profit by the purchase and sale of *debottar* lands. The principle of realizing the cost of improvement out of the plot improved cannot apply to the case of the *debottar* property in the *Mahapitha*.

25. The *Bangavasi* [Calcutta] of the 7th December writes:—

"Consternation at Kalighat."

The steps proposed for the improvement of the sanitary surroundings of Calcutta and of the Kalighat Temple have caused consternation not only among the people of the locality but amongst the entire Hindu community. They have given rise to heartfelt anguish not only to Hindus but to all who take any interest in Indian politics.

People who seek to improve Calcutta say that to the south of the Kalighat Temple there is some accumulation of unhealthy matter. This is their excuse for committing serious mischief in this most holy place. Of course, we do not say that they are going to do this mischief knowingly and voluntarily.

And it is this ignorance of theirs which leads us to apprehend mischief; it is this scepticism of theirs which will bring about ruin. Insanitary conditions cannot possibly exist in a great seat of pilgrimage. Benares proves this effectively. The streets and lanes of Benares are full of heaps of things.

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which scientists declare to be unhealthy. But nevertheless in those places malaria or cholera or the plague does not rage. Rather, the inhabitants of this place enjoy constant health. This is owing to the virtues of the place itself. Sanitary enthusiasts may not believe this, but political considerations demand that there shall be no interference with the religious observances of any class of His Majesty's subjects. As for the proposed improvements at Kalighat, it can be said that the sanitary authorities are utterly oblivious of the political principle. For, in deference to this principle, no interference has been suggested as regards the Temple itself. The authorities propose to leave the temple itself intact, but to acquire lands, on all sides of this temple, lands which include the Nakuleswar Temple, the Kali-kunda, the rooms where the *bhog* or food for the goddess are prepared, the *asram* (refuge) of the *sebayets* or priests, lodging-houses for the pilgrims, open space where ceremonies like *annaprashan*, etc., are performed as also many other small temples. The authorities think that if only the temple itself is left untouched, there will be no interference with the Hindu religion. But Hindus themselves think otherwise. All the lands above spoken of, nay, the entire area up to the bed of the Adiganga (Tolly's Nulla), must be held to be a most sacred spot of pilgrimage, equal in rank to Benares itself.

The Kali-kunda is a sacred tank wherein, for ages, men and women have bathed in order to have their desires fulfilled. Barren women bathe here in order to get children. A bath here purges one of all sins. Sanitary enthusiasts want to fill up this tank and replace it by a reservoir to be filled with filtered water. Will this satisfy the general mass of pious devotees? This dissatisfaction in the hearts of millions of devotees will emit a fire of anguish, which will remove all hopes of one's being purged of sin. These lands, after being acquired, will be partly utilised for the building of roads and partly sold. The result will be that the rooms where the goddess's food is prepared will be destroyed. The goddess will, therefore, starve. The homes of the *sebayets* or priests will be destroyed also. Who will then perform the priestly offices for the goddess? There will be any number of minor temples of gods and goddesses also which will suffer destruction in this process. The devotee, when going to visit the main temple, is inspired to a loftier spirit of devotion by the sight of these minor gods and goddesses on the wayside. This inspiration he will in future lack.

Will the *sebayets* have the right to repurchase such of these lands, as, after acquisition by the authorities, will be sold off? These lands in the closest neighbourhood of the temple may be purchased by a non-Hindu. Who will then interfere with the right exercised by such a non-Hindu of eating or selling things forbidden to be eaten by Hindus? Is there not a chance of serious strife between Hindus and non-Hindus in such a case? All pilgrims at Kalighat now once they approach the temple, feel themselves safe from such annoyances. But will it be so in future?

Naturally, therefore, there is great consternation prevailing at Kalighat. We give below briefly the points of a petition which has been got up in this connexion:—

- (1) All the lands near the temple proposed to be acquired are sacred and form part of the Holy centre.
- (2) Kalighat as a place of pilgrimage takes equal rank with Benares.
- (3) The broad triangular space of land on which the temple stands, besides which the temple of Nakuleswar is situated and which is washed by the Adiganga, is all holy land beyond comparison.
- (4) Kalighat Temple is sacred as a *Mahapithasthan*, and not because simply there is an image of Kali here.
- (5) Pilgrims come here not simply to do worship to Kali, but also to perform *sraak* and other ceremonies.
- (6) Any interference with any part of the area above-mentioned will cause anguish to Hindus which will be incalculable.
- (7) In speaking of the temple, one must not understand the temple itself, but all its neighbourhood where the *sebayets* and pilgrims live, where the *bhog* is prepared, etc.

(8) The opening out of broad roads on all sides of the temple will destroy the cook-room of the goddess and generally make her worship impossible.

(9) Kali-kunda is a sacred piece of water, the idea of replacing it by a reservoir full of filtered water is repulsive and horrifying to Hindus.

(10) Most of the lands proposed for acquisition are *debottar* property, and their sale by the Municipality or the Trust may bring non-Hindus to the neighbourhood of the temple.

(11) Sanitary improvements on the lines proposed will be an unjust interference with the Hindu religion.

(12) Hindus are anxious not to have non-Hindus living in proximity to their temples.

(13) Desecration of *debottar* property will be an offence to the goddess herself, and will thus cause consternation to Hindus.

(14) Hindus believe the presence of this temple to be the cause of the success which has attended the efforts of the English inhabitants of Calcutta in trade and empire-building.

(15) No ground exists for thinking that the area in question stands in need of sanitary improvements to be effected by the Improvement Trust.

(16) The ordinary measures of improvement adopted by the Corporation from time to time will be adequate for the needs of this area.

(17 & 18) The Health Officer's complaints in regard to this area referred to the presence of *cutchas* drains and service-privies. But no steps have ever been taken to get these evils remedied by serving notices upon the house-owners concerned? Why, before such steps have been taken, should the Improvement Trust be called on to interfere?

(19) Assuming that these evils do exist on a small scale in a limited area, why should the entire neighbourhood of the temple be condemned as insanitary?

(20) The lanes referred to by the Health Officer in his report are mere private passages belonging to the Haldars, who once lived in joint-families but have now partitioned their houses.

(21) Until the waters of the Adiganga are purified, all sanitary improvements at Kalighat will be ineffective.

All these points will be clear to Hindus. But will non-Hindus understand them in the same light? We are confident the authorities will attend to any representation which may be made to them on the subject. A monster meeting will soon be held at Kalighat to consider the matter. Let there be no excitement or ill-feeling or ridicule at this meeting. Let a patient endeavour be made to explain the shastrie truth in regard to this matter, and we hope all Hindus will be represented at this gathering.

26. The *Hitavadi* [Calcutta] of the 6th December is alarmed and filled with anxiety at the unjust proposals of the Improvement Trust to improve the sanitary surroundings

The Kalighat improvements. of Kalighat Temple. Unless the Trust proceeds with the utmost circumspection, the direst anguish will be caused to the minds of Hindus generally, and consequences will ensue which will be most undesirable. Zeal for reform should not be allowed to ride roughshod over the most cherished feelings of the populace.

27. The *Hindustan* [Calcutta] of the 7th December, referring to the proposal to improve the surroundings of the Kalighat Temple from a sanitary standpoint,

Ibid

writes:—

There are a number of small, dirty tanks in this neighbourhood which should be filled up by all means. Similarly, the road from the east of the temple to Tolly's Nulla should be considerably widened. But there are insuperable objections to broad roads being run on the east and south of the temple. The immediate neighbourhood of a temple should be kept apart for the dwelling houses of the *sebayets* (priests) of the goddess. If these lands are acquired by the Trust and then sold to the highest bidder, a Christian or a Moslem may come to live in this neighbourhood, and this may lead to cow-killing or beef-eating, which may bring about riots. Further, the ladies of the priestly family of Haldars living in the south and east of the temple

HITAVADI,
Dec. 6th, 1912.

HINDUSTAN,
Dec. 7th, 1912.

now constantly pass to and from the temple all the day long, which they cannot do if there were broad streets intervening between their homes and the temple. The food offered to the goddess also comes from these directions. So a broad road used by the public will interfere with the carrying of this food and with the movements of the Haldar ladies. There will thus be an interference with the religion of the Hindus which will cause universal discontent. Let, therefore, be no interference with the immediate neighbourhood of the temple on any pretext.

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,
Dec. 5th, 1912.

28. Referring to the discussion in the Madras Sanitary Conference about the means of preventing epidemics like plague, malaria and kala-ajar, the *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 5th

The Madras Sanitary Conference and Babu Matilal Ghosh's proposals. December says that Babu Matilal Ghosh, who had been invited to attend the Conference, submitted in writing the proposal that, in order to extirpate malaria in Bengal, the water-courses in the country should be kept open for the purpose of drainage, culverts should be constructed in rail-roads where they obstruct drainage, villages should be provided with wholesome food and drinking-water, and steps should be taken to improve the pecuniary condition of the people. Mati Babu also drew the attention of the authorities to the necessity of doing away with filthy ponds for steeping jute and deep cuttings. It is, however, to be regretted that none of these proposals have been accepted. Under the circumstances, it would be well if the Government takes the views of some laymen on the matter, instead of depending solely on the advice of scientific experts. When ague raged in England in the form of an epidemic, it was by bringing about general sanitary improvements, and not by adopting any particular scientific measure, that the malady was conquered. Here also Government ought to try this means for conquering malaria.

(f)—Questions affecting the land.

BIRBHUMSARI
Dec. 5th, 1912.

29. A correspondent of the *Birbhumvasi* [Rampur Hât] of the 5th December says that in all places where the work of survey and settlement is undertaken, the Settlement Officers compel the local zamindars to supply them with food and the local raiyats to provide them with labourers, but for these they seldom pay anything either to the zamindars or to the raiyats. This often proves ruinous to the zamindar and the raiyat. An inquiry is prayed for into this matter.

Again, in the actual work of settlement, from the "village list" to the "case works," if the zamindar cannot produce all papers in support of his title or the raiyat cannot produce kabuliyats for all his lands, sometimes the zamindar is ruined and sometimes the raiyat is ruined, according to the whim of the Settlement Officer, for the land in the possession of the raiyat, for which no document is forthcoming, is sometimes declared to be *nakheraj* or rent-free and sometimes as rent-paying, or as *mukarrari*, or as liable to enhancement of rent. After a decision has been made, the zamindar or raiyat is often asked to make an application for its revision, and the original decisions are frequently revised in revision. Thus zamindars and raiyats are dragged into ruinous litigation. Settlements Officers are generally innocent of all knowledge of law, so that where in "case works" they cannot induce the parties to come to a compromise, the case is unduly prolonged to the ruin of the parties concerned. In short, survey and settlement, instead of averting litigation between zamindars and raiyats, has greatly encouraged litigation in the country.

(g)—Railways and Communications, including Canals and Irrigation.

JYOTI,
Nov. 28th, 1912.

30. Babu Chaitanya Charan Bhattacharyya, Mukhtear, Chittagong, writes in the *Jyoti* [Chittagong] of the 28th November to the following effect:—

A railway complaint.

On the 17th instant my nephew, Babu Yogendra Nath Bhattacharyya, a student of the Comilla College, was travelling in the mail train on the Assam

Bengal Railway, when at midnight he was attacked by severe vomiting and purging. The matter having been brought to the notice of the guard, the boy was taken out of the train at the Laksham station and left in the open at a distance from the main station building. He was so very ill that he could not move from the place, and all his entreaties and the promise of a reward of Rs. 5 failed to move the hearts of the guard and the station police. They, moreover, told him that he would die within half an hour. Thus left exposed to the inclemencies of the weather without any aid, his condition was growing extremely serious when God sent him help from an unexpected quarter. A young man, named Purna Chandra Bhattacharyya, who was going to Noakhali, heard the piteous moan of the ailing boy and came up to his side. He implored the station staff to have pity on the boy, but to no effect. He then went to the railway doctor of the place, but this gentleman also refused to admit the boy into his dispensary. But when at last the generous young man proceeded to telegraph the matter to the Railway authorities, the station master requested the doctor to give the patient some medicine and allowed him to occupy a wagon at a foully smelling and dirty place. Under the careful nursing of the young man in this wagon, the patient's condition improved, and in the morning we received a telegram from him. My elder brother, Baba Lakshmi Kanta Bhattacharyya, is the Post-master of the railway building Post-office at Chittagong. He brought the matter to the notice of Dr. Francis of the railway, and the latter telegraphed to the doctor of the Laksham station to take special care of the patient. The latter, however, never came to see the patient even once. The suffering boy was then taken to Chittagong and he gradually came round under the treatment of Dr. Francis and another doctor.

31. The *Jasohar* [Jessore] of the 30th November refers to the growing frequency of crimes against the persons of women travelling on railways, and thinks the only remedy is to provide adequate police guards for each female compartment in each train in motion at night-time.

JASOHAR,
Nov. 30th, 1912.

(h)—General.

32. The *Basumati* [Calcutta] of the 7th December says that the Islington Commission is merely a repetition of the old Public Service Commission, so that no one should expect from it better results than before. The Commission may collect heaps of recommendations, but there is no reason for expecting any good therefrom for the Indians. There is no longer time for the Indians to dance with joy at Commissions and Conferences, expecting benefits therefrom. They must now devote themselves to self-improvement, to setting their house in order, to developing the resources of the country, to advancing in the path of progress by self-help. Steps should be taken for building the nature and character of the Indians so as to make them suitable to their surroundings, and for enabling them to achieve progress without losing their religion and nationality. Unfortunately, Indian leaders have forgot that no nation can maintain its existence but by the self sacrifice of its great men. They are actuated by petty self-interests, the spirit of self-aggrandisement, and an ambition to become outwardly great. Such being the condition of the Indian mind, no amount of Commissions and Conferences can do the Indians any good. When will the spirit of God descend on the country to liberate the Indians!

BASUMATI,
Dec. 7th, 1912.

33. The *Jasohar* [Jessore] of the 30th November makes the following suggestions for the favourable consideration of the Islington Commission:—

JASOHAR,
Nov. 30th, 1912.

- (1) Recruitment for the Provincial Executive Service should be made by a system of competitive examinations.
- (2) There should be a system of simultaneous examinations in England and India for the Indian Civil Service.
- (3) There should be gradual replacement of civilians, as District and High Court Judges, by Vakils.

- (4) A thorough reform of the Police Department should be effected.
 (5) Proposal to raise the status of the officers of the Education Department should be adopted.
 (6) Let public appointments be distributed amongst Indians and Englishmen according to the respective numbers of educated men in each community.
 (7) Let the promotion of Munsifs be made more rapid than now.
 (8) Let the rights of District Boards and Municipalities be enlarged as recommended by the Hobhouse Commission.

BASUMATI,
 Dec. 7th, 1912.

34. The *Basumati* [Calcutta] of the 7th December takes the *Statesman* newspaper to task for contradicting the view advocated by a correspondent in the *Times* to the effect that, while India is agitating for the mintage of gold coins in the country, the Government is paying no heed to the agitation. Sir Vithaldas Thakurji, the Chairman of the Board of Directors of the Indian Specie Bank, some time ago submitted a note to the Supreme Legislative Council on the subject, which was supported by Mr. Gokhale and other expert economists. Even Sir Guy Fleetwood-Wilson sympathised with Sir Vithaldas's view. The Indian Press also, at that time, wrote in support of it. The *Statesman*, nevertheless, says that India is not in favour of a gold currency, and that its absence is not causing any inconvenience in the country. It is a matter of every-day experience that, owing to the depreciation of the intrinsic value of the rupee, the market is being flooded with counterfeit coins, and breakage and wearing out of rupees are causing great loss to people. This would not have happened had there been only a very small difference between the current value and intrinsic value of the rupee, as is the case with the sovereign. Moreover, an artificial value of a coin can never remain fixed. It is bound to rise and fall according to demand and supply in the market. The *Statesman* again says that, if a gold currency is introduced in India, the Indians will convert the gold coins into ornaments and hoard them, and as a result credit will be destroyed. It is, however, universally known that much of the present high prices all over the world is due to depreciation in the value of gold caused by an excessive supply of the metal. If now India adopts a gold currency, she will absorb a portion of the world's supply of gold, and thus, by raising its value, help to lower the prices to a certain extent. An increased value of gold will also enhance the credit of banks. Another thing is—Is it a fact that all the gold which has as yet been supplied to the world's market, now exists either as coins or as deposits in banks? If not, Indians are not the only people in the world who hoard gold. Moreover, just as hoarded gold enhances the credit of banks, it also enhances the credit of individuals. We know that there was a gold currency in India even in the Vedic time. During the Musalman period also the country had a gold currency. In Hindu religious rites the priest's fee has to be paid in gold, or in other coins purporting to be the price of gold. If, therefore, India was fit for a gold currency before, how has she come to lose this fitness?

DAINIK CHANDRIKA,
 Dec. 6th, 1912.

35. The *Dainik Chandrika* [Calcutta] of the 6th December objects to a gold currency being introduced into India. It will lead to a rise in prices. India is too poor a country for a gold currency. Co-operative Credit Societies are most useful institutions, and their extension in India is to be welcomed. But if such extension leads to a freer circulation of gold coins, replacing the silver coins now in use, as anticipated by Sir Daniel Hamilton, it will not be an unmitigated good. The only solution of the Indian currency problem is the introduction of a bi-metallic system both in England and in India, or in the alternative a reversion to the old system of a silver standard and a silver currency—a reversion which would be possible if only the Government of India worked purely to Indian interests and were not bound by the behests of the superior British Government.

NAYAK,
 Dec. 5th, 1912.

36. It is rumoured, writes the *Nayak* [Calcutta] of the 5th December, that Maulvi Shams-ul Huda will vacate his seat on the Viceroy's Executive Council, and either the Maharajadhiraj Bahadur of Burdwan or the Hon'ble Mr. Justice A. Chaudhury or Maharajkumar Rishikesh Law, will take his place. The Council will have to be reconstructed. Why? It is only

Rumoured retirement of Maulvi Shams-ul-Huda from the Council.

the selection of incompetent and undesirable men which can lead to such frequent changes. Why was Raja Kishorilal removed and Maulvi Huda taken in his place? Why again is the Maulvi also being removed? Is it possible for anybody and everybody to keep up the spirit of generosity, liberality, courage and firmness which characterised Raja Kishorilal's tenure of office? Common people can seldom have the heart and refinement of a scion of an old zemindar family.

37. The *Mohammadi* [Calcutta] of the 6th December thanks Lord Carmichael for having issued a circular order to the effect that in all Government offices Musalmans should be granted leave for reading their

Leave for *Jumma* prayer by Musalmans in Government offices.

Jumma prayer. The writer also thanks Mr. Beatson-Bell, Commissioner of the Dacca Division, for having supplemented this order by the instruction that arrangements should be made in all law-courts for allowing all Musalman pleaders, mukhtears and litigants time to read their *Jumma* prayer. It is hoped that other Divisional Commissioners also will follow his example.

Ibid.

38. The *Hitavadi* [Calcutta] of the 6th December also thanks Government for this act.

39. The *Bangavasi* [Calcutta] of the 7th December refers to the appointment of Kazi Kabiruddin as a member of the committee for the improvement of the sanitation of places of pilgrimage in India, and suggests the

The sanitation of places of pilgrimage.

appointment of a Hindu Member on the Committee to guide its deliberations regarding Hindu places of pilgrimage.

40. The *Sanjivani* [Calcutta] of the 5th December writes that some years ago there was a distillery at Nun Khaowa bandar in Kurigram in Rangpur, which used to do great harm to the local fishermen by encouraging

A protest against the granting of a license to re-open a distillery.

intemperance among them. This distillery has been since abolished, but unhappily a petition is now being got up by some bad characters to be submitted to the Subdivisional Officers at Kurigram and the Abkari Deputy Collector of the district, praying for a license to re-open the distillery. A local *ganja* seller is at the bottom of this petition, which, if granted, will again lead to the ruin of the fisherman and generally make the life of the respectable classes at this bandar miserable. These classes hold that no such license should be granted. Liquor, if necessary, may now be obtained from Jatrapur and Bhitari-bund, two places four miles away.

41. The *Samay* [Calcutta] of the 6th December prays the Governor of Bombay and the Viceroy to give Mr. Tilak the advantage of the reduction of sentence which is

Mr. Tilak.

allowed to prisoners of good behaviour undergoing sentences of hard labour.

42. The *Bangavasi* [Calcutta] of the 7th December expresses a hope that the Governor will consider favourably the petition presented to him by Kali Kumar Ghosh, late of

A petition to the Governor.

the Narainganj High School, and referred to in paragraph 28 of the Report on Native papers, dated the 7th December 1912.

43. The *Hitavadi* [Calcutta] of the 6th December cannot support the plea put forward by Moslems that Mr. Justice Rahim's *locum tenens* in Madras should be a Moslem. Let the best Madrassi be selected, whether Hindu, Moslem or Parsee. This alone would be just and proper.

Mr. Justice Rahim's *locum tenens*.

44. The *Nayak* [Calcutta] of the 5th December has the following:—

"A secret" about Lord Carmichael.

We do not vouch for its correctness, but we write for Lord Carmichael's information what we have heard. We have heard that a few old members of the ruling community in Bengal have formed a secret committee amongst themselves to thwart Lord Carmichael's policy of administration. His Excellency is still a new man in Bengal, and yet he has been able to satisfy the Bengalis and to remove the discontent in Bengal to a large extent. But the success of His Excellency's policy means a complete overthrow of the cherished ideas of the old party. This is why they have become bent on defeating his purpose by doing such things as will be calculated to rouse the anger of the Bengalis against him and make them suspicious of his policy.

MOHAMMADI,
Dec. 6th, 1912.

HITAVADI,
Dec. 6th, 1912.

B. BANGAVASI,
Dec. 7th, 1912.

SANJIVANI,
Dec. 5th, 1912.

SAMAY,
Dec. 6th, 1912.

BANGAVASI,
Dec. 7th, 1912.

HITAVADI,
Dec. 6th, 1912.

NAYAK,
Dec. 5th, 1912.

This party is now working in secret and with caution, and is composed both of Whitemen and Natives. It is launching such schemes as breaking up the Calcutta Medical College, encroaching on the temple of Kali at Kalighat, and abolishing the Sibpur Engineering College. It is even believed in many quarters that the appointment of Mr. Radice at Howrah and the consequent Telinipara cow-killing affair took place at the instigation of this party. We respectfully request Lord Carmichael to proceed carefully and with eyes open on all sides.

VI.—MISCELLANEOUS.

MOHAMMADI,
Dec. 6th, 1912.

45 Referring to the question asked by Mr. Fall in the House of Commons about the preaching of sedition by Hindus in India amongst Musalmans in connection with the present troubles of Turkey, the *Mohammadi* [Calcutta] of the 6th December says:—

Bepin Babu is the only Hindu in India and Burma who has delivered one or two speeches at Beadon Square, Calcutta, on Turkey, and that too not at a meeting of Musalmans. Moreover, Musalmans have enough intelligence to detect any plan for spreading sedition which Hindus may adopt. Under the circumstances, it is sheer perversion of truth to lay any blame on the shoulders of Hindu agitators. The Hon'ble Member who asked the question referred to above said that the Hindus were reminding Musalmans of Britain's want of sympathy with Turkey. But if after noticing the joy with which the Prime Minister of England asked the world to wait for the fall of Constantinople, the abandonment by Sir Edward Grey of his former principle of maintaining a *status quo* and his support of the annexation of Turkish provinces by the Balkan States, any Musalman is obtuse enough not to feel that Britain has no sympathy with Turkey, he ought to hang himself for his idiocy. It is useless to blame the Hindus in this matter. It does not require the philosophical arguments of a Bipin Babu to make the Musalmans feel their hearts' pain.

HITAVADI,
Dec. 6th, 1912.

46. The *Hitavadi* [Calcutta] of the 6th December praises Lord Carmichael's recent speech at St. Andrew's Dinner at the Calcutta Town Hall as displaying a statesmanship, a cool-headedness and a sense of humour which are really beyond praise. It shows that His Excellency is a man of spirit, having the courage of his convictions, and at the same time courteous and daffable. It is for these virtues that the people praise him so often.

BASUMATI,
Dec. 7th, 1912.

47. Referring to the proposed presentation of an address to His Excellency Lord Hardinge by the non-official members of the Supreme Legislative Council on the occasion of His Excellency's entry into Delhi, the *Basumati* [Calcutta] of the 7th December sarcastically dwells on the wails which were raised some time ago in the columns of the *Bengalee* newspaper, because, on the occasion of the last sitting of the Council at Simla, His Excellency had occupied a seat higher than the seats of the other Members and omitted to shake hands with them. The spirit of democracy, says the writer, has attacked this country in a very degenerated form. It is here shorn of its good points, and manifests itself only in the desire to rub shoulders with men in high position. But have the members of the Supreme Council ever thought that, had it been Aurangzeb Badshah instead of Lord Hardinge on the throne of Delhi, a desire on their part to shake hands with the Emperor would have cost them their heads? They ought to be reasonable in their demands. To Lord Hardinge we say that when he has removed the Capital from Calcutta, the city of tradesmen, to Delhi, he ought to adopt fully the manners of the old Badshahs of Delhi. We pray him no longer to turn the heads of our leaders by delusions. Let him give up the present practice of signing documents, and take up the Badshahi practice of stamping *panjas* (hand-marks) on them with his hands smeared with *korma* and *pillau*. In short, let the old state of things return in the Court at Delhi, and perhaps it will again create men like Man Singh and Todar Mull round the Imperial Throne.

48. The *Nayat* [Calcutta] of the 6th December writes:—

NAYAT,
Dec. 6th, 1912.

Appointment of Indian members to the Bengal Executive Council. We protested at the outset against the proposal to have an Indian Member on the Executive Council for Bengal. We protested because there were no Indians available who were experts in the work of administration, and also because the admission of an Indian into the inner circle of the administration would generally encourage intrigue. Both our apprehensions have come true. The affair of the *Daily Hitavadi* gave us bitter experience of the workings of secret partizanship. Mr. Ariff's letter published in the papers in regard to the cow-killing affair at Telinipara has shown us how very cheap is Mr. Huda's name. The fact is, whoever be the Indian appointed to the Executive Council, he will be certain to have friends and intimate relatives. And it is a habit with black folk to prattle of official secrets in their drawing rooms in order to show off their power and influence before their friends. There is no telling how often we have come across official secrets by this means. Indian Civilians, however, who from their youth upwards have been trained to official life and have moulded their conduct on the European model, naturally have their temper and disposition largely modified. Both for Raja Kisori Lal and Mr. Shams-ul Huda, service on the Executive Council is a privilege which embarrasses them on account of its novelty. An Indian Civilian does not feel like this. Nevertheless, the late Mr. R. C. Dutta on one occasion did show a lack of official reticence. Anyway, that does not affect the validity of our contention that it would be best to have on the Executive Council an Indian who is an expert in the work of Government. There are two such men in Bengal now, among the Hindus and Musalmans, viz., Rai Kalikadas Dutt Bahadur, C.I.E., and Nawab Abdul Jabbar, C.I.E. Both are far advanced in years. Among Barristers, two men appear available and both are acting as Judges. They are Mr. Justice Imam and Mr. Justice Chaudhury. Among merchants, there is Maharajkumar Hrishikesh Law, who is esteemed by both Indians and Europeans alike. Among Zamindars, there is the Maharajadhiraj Bahadur of Burdwan. Besides these, there is none other available. Of course, if Government so wishes, it can place anybody on this high pedestal. Our idea is that the three Members should be each an expert in his own sphere. One should be an executive officer, a man like Sir William Duke or Mr. Lyon. The second Member should belong to the Judicial Department. He should be an able Judge of the High Court, like Mr. Justice Carnduff. The third or Indian Member should also preferably be a member of the Civil Service. We would be quite content if a veteran Civilian like Mr. B. De were available. Until such a Civilian of standing and eminence is available, perhaps trouble may be avoided by keeping on the Executive Council an expert Indian like Maharajkumar Hrishikesh Law. It would not be right to appoint to this office a Hindu or a Musalman who reckons a large number of friends, who is of exceedingly social habits, who freely mingles in society—such as an eminent Vakil or a Barrister or a big zamindar. If such a man is appointed to the Council, official secrets are bound to get divulged. There are indeed many regulations for the preservation of official secrets, but how few are the men who observe them. High Court Judges are prohibited from mixing freely with Vakils and Barristers. This rule was observed till the days of Sir Chandramadhav and Sir Guru Das. At the present day we have seen High Court Judges walking arm-in-arm with Vakils and have heard rumours of their accepting *dahis* (presents) through Vakils, and many Judges now-a-days have their favourite Vakils. Go to the High Court and you will hear that when your case is up before such and such a Judge, you retain such and such a man as your Vakil and are then sure to win your suit. We notice that certain Vakils get too many cases before particular Judges. What is all this? They are incidents like those which the presence of an Indian on the Executive Council often gives rise to. We have spoken the truth. If Government so wishes, it can attend to what we say or else let the present disgraceful state of things continue. What we have said about High Court Judges is true. If Sir Lawrence Jenkins wishes to know the facts, we can give him privately the necessary names, addresses and other proofs. Favouritism is in the ascendant everywhere; influence always prevails. That is why Government is being brought into disgrace and disrepute at every step.

DAINIK CHANDRIKA,
Dec. 6th, 1912.

49. The *Dainik Chandrika* [Calcutta] of the 6th December dwells on the impolicy and injustice of an English Minister like Mr. Winston Churchill and the Balkan War. Mr. Churchill publicly speaking in support of the action of the Balkan States in declaring war against Turkey, considering that the British Government has millions of Moslem subjects and that Moslem and Hindu Princes in India are at this very moment offering contributions to augment the British Navy which Mr. Churchill controls. It has caused pain not only to Moslems but to Hindus as well. Mr. Churchill has only aggravated the offence given by the Asquith Ministry in maintaining this attitude of indifference to Turkey's interests.

JASOHAR,
Nov. 30th, 1912.

50. In regard to the proposed grant of a Dreadnought by India for Imperial Defence, the *Jasohar* [Jessore] of the 30th November thinks that India is too poor to make such a grant. If India raises any money for the purpose, let it be spent on promoting education. England can get plenty of money to increase her Navy from her own wealthy sons.

HITAVADI,
Dec. 6th, 1912.

51. One Chandi Charan Banerjee, writing in the *Hitavadi* [Calcutta] of the 6th December, points to the tendency now manifest among Indians to imitate Englishmen in all things, specially in matters political. This is the effect of English education. If Government wants to stop it, it ought to stop the spread of English education and also the import into India of news of events happening in Europe through agencies like Reuter's, etc. If Government is not prepared to do these things, it must frankly sacrifice all selfish considerations, and gradually introduce into India political institutions like those in England. This is the only way of avoiding a catastrophe, such as is bound to ensue if the present state of things is allowed to continue.

URIYA PAPERS.

UTKALDIPIKA,
Nov. 30th, 1912.

52. Commenting on the reply of His Excellency the Governor General of India to a memorial from Orissa, praying for granting the power of electing a member for the Imperial Council, and on the rules just published with regard to the election of such a member by the province of Bihar and Orissa, the *Utkaldipika* [Cuttack] of the 30th November remarks that there is no chance of an Uriya being ever elected to the Imperial Council under the present circumstances, unless it be through the kindness of the Biharees. The paper remarks that it is the natural result of yoking the weak with the strong, and it is a matter of regret that although the Government professes to take up the cause of the weak it does not justify this profession by its actions. The reply of India Government may sound well to the ears of the public, but it is not productive of any good result.

UTKALDIPIKA,
Nov. 30th, 1912.

53. Regarding the new settlement of the Cuttack Town Khasmahal, which is now in progress, the *Utkaldipika* [Cuttack] of the 30th November writes to the following effect:—

As any change in the conditions of lease to tenants has not yet been notified, the latter presume that no change in them is contemplated; such a presumption is not improbable, but as the terms of the old leases expressly state that Government may insert new conditions at the next settlement, it is not unlikely that certain changes in them may take place. We are led to make such a remark, as we find that certain conditions in the old leases are very hard and contrary to law. The Civil Courts can set right any objectionable terms in a lease granted by an ordinary landlord, but as the Government is the model zamindar such a procedure on the part of a tenant is not desirable, and in fact no tenant ever ventures to bring a civil suit against Government. On the other hand, it will not look well, if Government introduce new conditions according to its liking, solely on the ground that nobody will object to them.

It has been seen in many previous cases that the Collector did not grant any compensation to Khasmahal tenants while acquiring land under the

Land Acquisition Act on the presumption that they had no rights, but the Civil Court granted them compensation and in some cases restored them their lands. As Government is itself the law-maker and has many legal advisers, such an action on its part does not look well. Inability on the part of a Khasmahal tenant to transfer land without Collector's permission as at present, is opposed to Act IV of 1882. Such a condition in leases requires abolition. The Government should not, like ordinary zamindars, hold the narrow principal of putting homestead lands on the same level as lands under cultivation. A tenant can cut the tree he has planted on his land according to the Transfer of property Act, at the time of his leaving it. The High Court holds this view. Consequently, it is unlawful to prohibit the Khasmahal tenants and to impose fine on them when they cut down such trees. The permission of the Municipality is necessary in a town for building a *pukka* house, but it does not stand to reason to take permission of the Collector also in the case of Town Khasmahal lands. Building of a *pukka* house is an improvement, and of course it should not be the desire of Government to stand in its way. If Government want to legally take the land on which stands a *pukka* house, it should pay its price. The rate of rent fixed by Government on the tenants in this town is also very high. Under the principle of the Tenancy Act that the current rate of rent should be presumed to be fair and equitable, the Government should not increase the present rent, but it should grant remission in some cases; for it is the duty of the zamindar to see that its tenants live comfortably and without much pressure. Some of the officers of Government think that where rent is low, it is easily realized; but they should at the same time know that it is not the lowness of rent that makes the realization easy, but the very stringent and hard laws of Government that make it so. From easy realization lowness of rent should not be presumed and it should not, on the same ground, be enhanced. The principle underlying such imposition of rent cannot be supported. We beg to bring the above facts to the notice of the Collector and the Commissioner, and hope that they will see their way to improve the Town Khasmahal by giving full legal rights to the tenants of this town, and thereby make Government a model zamindar to other landlords.

54. The *Uriya and Navasamvad* [Balasore] of the 27th November complains of the unsuitability of some of the *Uriya* text-books for the Upper Primary Scholarship Examination, such as those on Geography and Literature and requests the Inspector of Schools, Orissa Division, to see to the matter in future.

An educational complaint.

URIYA AND
NAVASAMVAD,
Nov. 27th, 1912.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 14th December, 1912.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 14th December 1912.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL INTELLIGENCE BRANCH.**

[As it stood on 1st June 1912.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 48, Brahmin	1,500 to 4,000
2	"Bengalee" ...	Ditto	Do.	Surendra Nath Banerji and Kali Nath Roy.	6,500 to 8,500
3	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 44, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	800 to 1,000
4*	"Indian Echo"	Ditto	Weekly	Kunja Behary Bose, age 45, Kayastha...	600
5	"Indian Empire"	Ditto	Do.	Kishori Mohan Banerji and H. Dutt	2,000
6	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen	1,000 to 1,500
7	"Indian Nation"	Ditto	Weekly	Naresh Chandra Sarbadhikari and Srish Chandra Sarbadhikari.	1,000
8	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Dutt, age 61 years	400
10	"Telegraph"	Ditto	Do.	Satyendra Kumar Bose	2,000
11	"Herald"	Dacca	Do.	Priyo Nath Sen	...
12	"East"	Do.	Bi-weekly	.....	.....
13	"World's Messenger," ...	No. 18, Kali Prasad Chakrabarty's Street.	Monthly (English).	Raghu Probir Mitra (Hindu), age 22 years.	100 copies.
14	"Current Indian Cases" (a law paper).	No. 1-1, College Square, East.	Monthly (English).	Monindra Nath Mitter and Brothers (Kayastha), age 32 years.	Ditto.

* Has not been published for the last six months, and most probably it will not be published again.

I.—FOREIGN POLITICS.

1821. "The past week," writes the *Hindoo Patriot*, "has been one of sensational developments—not in the course of the war which is practically at an end—but in the political situation in Europe. It is doubtless true that the *morale* of the Turkish troops has vastly improved by the arrival of reinforcements and the apparent exhaustion of the Allies. But still no sane man can doubt for a moment that it would be impossible for Turkey to regain an inch of the territory which has already been conquered by the Allies. She would be glad to have done with the war, if she could retain possession of Adrianople. But the Allies are evidently not prepared to agree to it, though having got so much, they might perhaps in a fit of generosity be inclined to give in, on this point, specially as their victories have already cost them so dearly. But the sensational developments to which we have referred, though directly arising out of the war, were of a far graver import. It appears that the Allies have arrived at an understanding amongst themselves as to the share of each in the spoils, except His Majesty the King of Greece, who thinks it safer to reserve a free hand when the dismemberment of Turkey takes place. But if Bulgaria, Serbia, and Montenegro have arrived at a satisfactory understanding amongst themselves, they have counted without Austria. Serbia wants to annex Old Serbia and to acquire a seaport on the Adriatic. This, however, would not suit the interests of Austria. For Austria has a large Slav population, and the growth of a powerful Slav confederacy in the Balkans in such dangerous proximity to her own frontiers, might stir up troubles in the two Turkish provinces of Bosnia and Herzegovina which she so coolly and unscrupulously annexed four years ago, profiting by the political revolution in Turkey, which led to the deposition of the late Sultan and the installation of the Young Turk party in power. The Berlin Congress of 1878, which resulted in Russia getting the Turkish provinces of Kars, Ardahan and Batoum, gave Austria the administration of the two Turkish Provinces of Bosnia and Herzegovina, while England, as the disinterested peace-maker, was rewarded for her troubles with Cyprus, an island which Sancho Panza would have refused. England has since restored this island to Turkey, but Austria has annexed the two provinces which she was given only to administer. The contrast is too striking and painful to need any comments. Therefore the guilty mind of Austria has excellent reason to fear that a stronger and bigger Serbia might some day lead to her losing the two ill-gotten provinces.

"But Serbia is backed by Russia, and this is perfectly well known not only to Austria but to the whole world. In the middle of last week, ominous rumours were flashed by Reuter of both Russia and Austria mobilizing, and though the rumours were subsequently contradicted, such 'official' contradiction only served to confirm them. Then, suddenly the atmosphere cleared up and the near prospect of a titanic struggle between Russia and the Allied Powers on one side and Austria on the other, vanished out of sight, as if it were a dream and once more the harmony of the European concert is restored, by Austria postponing her decision until she came to deal with the whole question of the partition of Turkey. Finding Austria vacillating, who should rush behind the foot-lights but the incomparable German Emperor, proclaiming to the top of his voice, that the moment Russia appears 'sabre in hand,' Germany will march to the rescue of her ally, Austria. And Italy, though she so badly needs rest after the strain of her successful campaign in Tripoli, will, we suppose, have to follow Germany. On the other hand, in the event of such a combination, France certainly and possibly England also, will have to lend their aid to Russia. It is the prospect of this European war, which 'staggered humanity'—to quote Kruger's memorable language—during the middle of last week. But, as we have already said, the tension has ceased and peace would be in sight, if Turkey abandoned the struggle, at this stage, realizing the hopelessness of retrieving her fortunes, even after making every allowance for the possible exhaustion of the Allies. It is reported that the Turks are in no mood for peace at any price, but Albania has already been granted autonomy—

HINDOO PATRIOT,
2nd Dec. 1912.

the Albanian national standard having been hoisted on all Government buildings. Macedonia will probably be divided between Bulgaria and Greece, Serbia will get Old Serbia, and Montenegro will also have a strip of territory and so will Roumania for simply sitting still all the while. This seems to be the fate in store for Turkey. It finds favour with the Great Powers. It will leave Turkey some connection with Europe and enable her to devote her attention to the development of her Asiatic possessions, now that she is going to get rid of all the unruly elements that have so long given her no end of trouble. Any unnecessary prolongation of the conflict will only add to the heaviness of the sacrifice to which she will be obliged to submit. Turkey may no doubt protract the conflict for some months yet, but only to her disadvantage. Adrianople is already in flames. If the Allies are desirous to enter Constantinople, it may mean the disappearance of Turkey as a European Power."

TELEGRAPH,
7th Dec. 1912.

1822. "Is indeed," writes the *Telegraph*, "the end of the war at hand, or is it possible that beyond the end looms the red glare of a larger conflagration? The armistice

The Balkan war.

was about to be signed on Wednesday; but the beauty of the whole situation lay in the attitude of Greece—Greece that had no king and no independence only a few decades back; nay, not even a royal family of its own, so that the people had to cast their net to fish up some member of petty continental royalty to rule over them. Greece is, no doubt, an ancient country, with a civilization older than the Roman. But it is not the descendants of the Spartans and the Athenians of the Homeric period who form the bulk of the population to-day. The present Greeks have very little, if any, of that noble ancient blood. Whatever it is, while Serbia, Bulgaria, and Montenegro are said to be eager for peace, Greece seems desirous of war. When the question was for crushing the power of Turkey, the Allies were *ekdil*, but now that peace proposals are on foot, there is difference among them. It is believed that the Peace Commissioners and Ambassadors would meet on neutral ground—at London. This would be the best arrangement, only if the *pourparlers* end in something satisfactory to all parties. That is clearly the duty of the Great Powers to bring about. Meanwhile the tension between Serbia and Austria is decreasing; and this is reassuring. Europe is now like an armed camp, every Power, great and small, being intent on increasing and improving its army and armament and on finding a pretext to fasten its fangs on the throat of its neighbour, though all, save Turkey, profess the same religion. Indeed, so great is the heat of war-fever that even the ever-present tension between Capital and Labour seems to have disappeared. Indian sympathy with Turkey had been demonstrated in practice by the collection of very large funds for the suffering and starving Osmanlis and in the departure of the first Red Crescent Society party composed of both Muhammadans and Hindus. The liberality with which Hindus are contributing to the fund for the amelioration of Turkish suffering should open the eyes of Moslems to the necessity and desirability of a genuine *rapprochement* with the Hindus."

MUSSALMAN,
7th Dec. 1912.

1823. Whatever may be, remarks the *Mussalman*, the ultimate effect of the negotiations that are now going on between Turkey and the Allies, it is now quite certain that

The Balkan situation.

the sympathy of the European Powers is with the Christian States. An English Cabinet Minister, Mr. Winston Churchill, had the impudence to say, the other day, that there was never a clearer case for war than that between the Balkan States and Turkey, or that the Balkan States were quite justified in waging war against Turkey to drive the Turks away from Christian Europe. The Ottoman Government must not count upon the sympathy of any Christian Power, and if the Turks cannot retain their position in Europe by the force of arms, it would be better for them to come away to Asia Minor. Their only sin is that they are Mussalmans and Asiatics, and in the eyes of Christianity it is unpardonable. Albania, where the population are mostly Mussalmans, has declared her independence. A provisional government has been constituted, and though all the Powers will recognise her independence for the time being, it is quite manifest that ultimately she will be devoured by one or other of them.

As regards the war, an armistice has been signed with Bulgaria, Servia, and Montenegro. Greece has reserved her signature, but it is expected that she will soon sign. If she does not, the war will then continue between Turkey and Greece only. Peace negotiations will begin in London on the 13th instant. It appears from the attitude of the Powers that they will insist on Turkey relinquishing her European territories which are now occupied by the Allies, but the Mussalman world would be greatly disappointed if Turkey yields to that demand. That the Allies were recently so anxious for an armistice goes to show that their present position is weak and that of Turkey comparatively strong, and if under such circumstances Turkey concludes a dishonourable peace it will be a great shock to the Mussalmans all over the world. The party of the Young Turks are not in power for the last seven months or so. The Ministry is composed of men belonging to the Abdul Hamidian school. Their antecedents are well known, and it is feared that, friendly as they are with foreign Powers, they may not be as patriotic as the Young Turks are, in the matter of settling terms with the Balkan States, for the conclusion of a peace. Had the Young Turks been in power, the paper is almost confident they would have preferred death to a humiliating peace. The journal cannot, however, foretell what the present Ministry will do, and it has no alternative but to wait and see what transpires.

1824. The *Indian Mirror* writes that while it must be left to time to show whether, and if so, how far, Mr. Gokhale has been successful in his mission in South Africa, the outstanding facts connected with his visit to that country convey a pleasant impression of the tact and sagacity displayed by him throughout. Mr. M. K. Gandhi has since sent a message, saying that Mr. Gokhale has done good work for India in South Africa. The journal is quite ready to believe it. Whatever be the upshot of the visit, it must be a source of satisfaction to think that Mr. Gokhale has been successful at least in sowing the seed of concord. He has proved that the confidence which his countrymen repose in him is fully justified. It is doubtful if any other Indian leader could have gone about the business half so dexterously as Mr. Gokhale has done. A lengthy report from the *Cape Times* recounts the proceedings in the City Hall, Capetown, when addresses were presented to Mr. Gokhale on behalf of the Cape Provincial Indian community and various local Indian organisations; and from this the conclusion may be fairly derived that Mr. Gokhale has made a favourable impression on the European community in South Africa. It may be mentioned that the Union Government itself deputed a special officer to look after him during his stay, offered him official hospitality at Pretoria, and showed him marked kindness in various other ways. The public meetings held for his reception were almost invariably presided over by the Mayors of the cities concerned. The honour shown to the distinguished Indian visitor, all through his journey, is in itself a matter for congratulation.

INDIAN MIRROR,
7th Dec. 1912.

II.—HOME ADMINISTRATION.

(a)—Police.

1825. "The following successful candidates for the Indian Police Service," writes the *Amrita Bazar Patrika*, "have been posted as follows:—Messrs. Coulton (United Provinces), Jeffreys (Punjab), Piloitch (United Provinces), Benton (Central Provinces), Jackson (Bihar), Sturgis (Bengal), Rowley (Madras), Bromby (Central Provinces), John (Madras), G. R. Smith (Bengal), Barney (Burma), Nettlefield (Madras), Perrot (Punjab), Bartley (Assam), Gregory (Bombay), Sims (Burma), Tharath (Bengal), Blunden (United Provinces), Hansen (Bengal), Grace (Assam), Robinson (United Provinces), Sanderson (Punjab), and Herapath (Bombay). An all-white picture no doubt presents some peculiar beauty, but that beauty is likely to be enhanced if there are dark spots in it here and there. The list published above, however, begins with white; it is white in the middle, semi-middle and quarter-middle; and it ends in white. There is not one black spot in it to relieve the eye!" The paper

AMRITA BAZAR
PATRIKA,
9th Dec. 1912.

then remarks that these European Assistant Police Superintendents for a long time will be kept concealed from the public gaze and will have to do no work but eat and sleep, and draw their salaries regularly. The Indian Police Inspector has to act the part of a mother-in-law for he has to teach them their duties and develop them into full-fledged superior police officers. But the latter, though he may learn at the feet of an Indian Police Inspector and can never be his equal as a police officer, becomes in a short time his master and will not then condescend even to shake hands with him. This is the beautiful way the police administration is carried on in this country. Fancy raw English youths are indented from England to catch thieves in India, though they are utter strangers here, and can never learn the various dialects of the people, so necessary for the detection of crime, even if they were to pass two hundred years in this country.

(b)—Working of the Courts.

INDIAN MIRROR,
10th Dec. 1912.

1826. The Indian public will no doubt be doomed, writes the *Indian Mirror*, to disappointment to learn the fate of the *Asram* Appeal that has been sealed by the decision of the High Court Bench composed of Justices Cox and Sariff-ud-din. Their Lordships being satisfied from records that the *sanyasis* were aware of the issue of the warrant against them, refused to interfere in the matter. Those who had hoped that several important points of law would be raised and authoritatively settled by the highest court of justices in Bengal have not their hopes realized. The action of the police subordinates to kill men by guns, in the absence of any order by the superior officer, has been impugned in the lower Court. The Sessions Judge had to admit the act of the same to be indefensible, but he did not take any action. So the public had hoped these points would be fully argued, threshed out, and decided on their merits, irrespective of the fate of the accused on appeal. The paper is not surprised to find that the hopes of the public as well as those of the accused have thus been dashed to the ground. The journal trusts, however, that the case will not be allowed to end thus. Questions in the Local and Supreme Councils, failing which, in the House of Commons, should be put in, at least for preventing similar occurrences in future in India. The paper learns that one of the accused in the case had been set free by the order of the Executive Government before the hearing of the appeal.

AMRITA BAZAR
PATRIKA,
10th Dec. 1912.

1827. In the course of a couple of long articles on the appeal in the Jagatsi riot case, the *Amrita Bazar Patrika* wonders if the full significance of the summary rejection of the case by the Criminal Appellate Bench of the High Court has been realised by the public. It is one of those cases the results of which affect not only the parties concerned, but sink deep into the minds of the entire Indian public of the country, involving, as it does, the most momentous questions of the security of life, liberty, and property of His Majesty's Indian subjects. Indeed, it is not known if a more wanton disregard for these natural rights of a human being were ever perpetrated in this country in the name of law. The journal, in order to show that it is not indulging in a baseless fiction or hyperbole, tries to recapitulate in brief the history of this ill-fated case. At the time the original case had just terminated before the Court of Mr. Cosgrave, the trying Magistrate at Sylhet, a series of accounts from a number of reliable correspondent were published regarding the previous history of the accused *sanyasis* as well as the persecution to which they were put. It appears that one of those unfavourably disposed to them, had lodged a complaint against Dayananda and his party to the effect that they had kidnapped his minor brother Sachindra. Accordingly a warrant for the production of the said minor was issued on Dayananda and made over to Kailash Daroga for execution. The latter went to the *Asram* to execute it on the 1st of July last, but on being told by the people there that he would not be allowed to execute it and arrest Sachindra in the precincts of the *Asram*, he came away without any earnest attempts to see the boy or execute the warrant, and gave a fanciful and exaggerated account of the so-called rebellious attitude of

Dayananda and his followers. This acted as the lucifer match to the conflagration that followed as a consequence, and something like an armed expedition headed by Mr. Beaumont, the Assistant Superintendent of Police, was organised and despatched to the *Asram* on the 6th idem. It was in resisting this expedition that this so-called riot took place. Prosecutions for rioting, resisting public officers in the execution of their duty, etc., were started on the basis of both these occurrences, though the authorities, for reasons best known to themselves, withdrew the latter and proceeded with the former only. That case, as already reported, was disposed of by Mr. Cosgrave mainly on the police version,—the accused practically entering no defence.

On appeal it went up for hearing before Mr. Stinton, the District Judge. It was pointed out very clearly before him by the *vakil* for the appellants, that not only were the facts as stated by the prosecution not correct, but that the finding of rioting could not be sustained as no common object of rioting had been made out, and further that the accused were even justified in using force in the exercise of the right of private defence of their property. But all this had little effect on the learned Judge, who dismissed the appeal, not only without giving due consideration to these important points, but accepting as gospel truth the versions of the lower Court as well as of the accomplice Nagendra Datta and basing his decision on a series of "must haves," as was remarked at the time. It was after this that the unfortunate accused naturally sought the protection of the High Court,—smarting under a double or rather treble stroke. For it was they who were indiscriminately shot at and wounded on the 6th and so mercilessly handled on the 8th; and it was they that had to figure as accused in a criminal court and were denied justice in both the courts. But alas! little did they dream that a like cruel fate was awaiting them likewise at the hands of that bulwark of public rights and palladium of justice to which all the victims of unjust prosecutions and executive vagaries naturally look up for protection. The petitioners went up to the High Court for bread, but got stone instead. Both lay as well as professional opinion is simply aghast at the queer and undreamt of decision of the learned Judges summarily rejecting their petition, bristling as the proceedings of the lower courts did with a number of illegalities and irregularities. The case furnishes an additional instance of how justice may be balked of her dues all along the line by an over-nervousness and political jaundice of the Executive, or by some unfortunate defect in the constitution of the Bench. The sufferings of the harmless *sanyasis* engaged in devotional practices and mostly composed of educated and respectable, men and women; the death, apparently unmerited and yet unenquired into, from random firing; the wounds from gunshot and other mute but tangible witnesses of brutality were weighed in the balance and found wanting before the extraordinary version of those who inflicted those wounds as well as the uncorroborated version of an accomplice supported by no better evidence than the fatuous entries of his own so-called diary!

And yet the highest court in the land could not give any relief against such an egregious failure of justice! Even the little preliminary attempt at justice, viz., the sending for the records of the case, was not done without some reluctance on the part of one or other of the Judges or both—and perhaps only done owing to the insistence of counsel that the grounds urged were very strong and cogent ones. The grounds, indeed, were such that the motion for revision might have been admitted for a full and regular hearing even without the ceremony of sending for the records had there been only no such reluctance from the very beginning. And this leads one to remark that this practice of sending for the records is of recent growth. When received they are considered in Chambers and, oftener than not, this means the putting off of the evil days so far as the applicant is concerned. Such a practice may be intelligible only where, on the judgment and other papers filed, the grounds for interference or otherwise do not appear to be strong and clear, and not where, as in the present case, the reasons for interference are apparent. But the good points availed not and when, in spite of counsel making out such a *prima facie* strong case for the petitioners, their Lordships still showed an unintelligible hesitancy to admit it and sent for the records, it certainly boded no good for the former—as the result showed. The High Court Criminal Bench was no doubt handicapped by the fact

that, having to deal with the case as a Court of Revision and not one of appeal, it could not go into the facts of the case, though the paper submits that their Lordships had not only to administer law but also justice, and that the law-points, apart from the points of fact, were quite enough for a reversal of the sentence. However, there is no use crying over spilt milk. But what the journal means to urge is that the local Government, especially now that it is under the able pilotage of such a distinguished administrator as Sir A. Earle, is not, or should not consider itself to be, handicapped by any such technicalities, especially with regard to the incidents of the 8th. Provided the will to do justice is there, there should stand up nothing in the way of sifting to the bottom this tragic and scandalous affair with a view either to redress the grievous wrongs done to some of its innocent subjects or to clear the reputation of its own officers. And until that is done, the unfortunate impression will sink deeper and deeper into the public mind that an open and independent enquiry is given the go-by as its results will not be favourable to the officers concerned.

(e)—*Local Self-Government and Municipal Administration.*

BENGALEE,
6th Dec. 1912.

1828. Reverting to this subject, the *Bengalee* remarks in two long articles that it is useless to disguise the fact that the operations of the Calcutta Improvement Trust have excited considerable anxiety, if not alarm. The Calcutta Improvement Trust. Wherever they have started work the local public have viewed their operations with suspicion—they have combined, agitated, and protested. The prospect of the removal of the ancestral house with the dispersion of all its hallowed associations, stirs the deepest feelings in the heart of the Indian, be he a Hindu or a Muhammadan. That some stir, some sense of uneasiness would be produced by wholesale dislocation of ancestral habitations was what might have been anticipated. But the feeling has been accentuated by the colossal blunder of the late Government of Bengal which created a practical official body for carrying out schemes of improvement which were bound, in many cases, to touch the heart of the community. If ever a popular body was necessary, it was in the case of a great Trust which was likely to do things exceedingly unpopular. The journal knows that it would be urged on the other side that a highly popular body dominated by public sentiment would have done nothing, or that schemes of improvement would have been so attenuated that they would have defeated the purpose of the Trust. That there is some force in this view cannot be disputed. But, on the other hand, there is the universal experience of mankind—and it is the great justification for democracy—that popular bodies entrusted with responsible work have risen to the full height of the trust reposed in them. Subject to the necessary safeguards, the creation of such an Improvement Trust for Calcutta would have facilitated its work and have smoothed half the difficulties of the present situation. The opening out of new streets, the clearing of foul tanks, the demolition of insanitary buildings are beset in India with difficulties of a kind unknown in Europe. They sometimes trench upon the deepest religious feelings of the community, and here a popular body would have been useful in removing suspicion, allaying irritation, and smoothing the path of sanitary progress. But it is useless to quarrel with what has been done and which for the present cannot be remedied. These remarks derive an added force from the alarm and anxiety which has been caused in the southern quarter of Calcutta, at Bhowanipur and Kalighat by the proposals of the Improvement Trust. The position at Kalighat with its great temple and its equally sacred adjuncts is one of considerable difficulty and delicacy. It needs a measure of sympathetic and tactful handling which, it is hoped, the authorities will not be wanting in. Above all, the paper hopes that the people, through their representatives, will be taken into confidence and some *modus vivendi*, some golden measure of compromise, which would allay the anxiety and reassure the public mind, would be arrived at. Nor should the fact be forgotten that the temple of Kalighat possesses a sanctity which is not local and which draws worshippers from the remotest parts of India. A slight offered to Hindu sentiment in

connection with this great temple which excites the veneration of Hindus in all parts of India will create a profoundly painful impression all over the Hindu world. . . . Is it not possible to call a friendly conference of the Trust and of the leaders of the Kalighat community, and to arrive at a solution which will reconcile the interests of sanitation as well as those of the community?

Is it too much to hope that the Hon'ble Mr. Bompas and his colleagues on the Improvement Trust Board would see their way to respect the very just and reasonable demands which the Bhowanipur people put forward at Sunday's public meeting in connection with the latest scheme of the Board? The demonstration ought not to leave them in any doubt as to how the Russa Road Widening project has affected the people of the locality, and the paper has not the slightest hesitation in asserting that the authorities would really be taking upon themselves a very serious responsibility, if they were to brush aside such a huge volume of public opinion as unworthy of consideration. The journal concedes that in the feeling against the scheme sentiment is a large factor but, as Mr. Byomkesh Chakrabarti very rightly put it, sentiment is what makes us happy. Bhowanipore, as is well known, is a residential quarter, and a large number of families have settled there for generations together, and as even the *Englishman* itself had to admit, these would feel a sentimental hatred of being dispossessed, which it would not be fair to entirely overlook; for money, after all, does not compensate for everything. Sanitary reform, however well-meant, would be worse than a blunder, if carried out against the wishes and feelings of the people. But the sentimental is in point of fact not the only objection against the Russa Road scheme. In the first place, as the first resolution points out, the Board have hardly made out a case for making the new road so wide as 100 feet. In their statement of the object and particulars of the scheme, the Board assert that owing to the low level of the ground to the east, the expansion of Calcutta must take place north and south, and it is apparently to provide such expansion in the south that the Board have propounded the Russa Road scheme. But, are there not already two parallel roads in close proximity to Russa Road running southwards, namely, Lansdowne Road and Harish Chandra Mukerji's Road, and is it not possible to extend them further south, and thus help to some extent to provide for the expansion of Calcutta in that direction, for which the Board seem to be so anxious? That would cause less hardship and inconvenience to the public, and require perhaps much less expense than the gigantic project upon which the Board are now launched, and at the same time, would fulfil in a large measure the objects which they have in view. Not to say that the Bhowanipur people hold that the Board should drop the Russa Road scheme altogether. But what they do submit is that the requirements of the case would be more than fully met by reducing the proposed alignment of the new thoroughfare to a much smaller extent. It is worthy of note that even Chowringhee, of which Russa Road is but a continuation, is on an average only 85 feet. Secondly, the paper thinks that the rate-payers were fully justified in protesting against the extraordinarily sweeping scope and extent of the proposed scheme of acquisition.

The journal is quite aware that the object of the Board is to make a profit by re-selling the surplus lands, but surely the people have a right to expect the Board to be reasonable in their demands. The Act may not have defined the limits up to which they may acquire beyond the actual road-line, but is that any reason why they should cast their net far and wide just as they like, without any regard to the interests of the unfortunate rate-payers? In looking at the maps of the affected area, it can safely be said that, first, the proposed acquisition on the west does not follow any uniform, intelligible principle, and secondly, as for the east, practically nothing is required for the actual widening of the road. The paper has not the space to discuss all the other resolutions, but it would earnestly commend them all to the serious consideration of the Board, as it is of opinion that no more reasonable or temperately-worded prayers could be placed before them. If the Act does not contain any specific provision for giving effect to some of these prayers, the journal is not aware of anything in the Act either to prevent the Board from doing so. Once more the *Bengalee*

would urge upon the authorities the desirability, nay, the necessity of proceeding in their schemes of reform along the lines of least resistance. It is impossible to overlook the fact that the Board have been laying their hands first on areas which could safely be left alone for the present, instead of directing their attention to admittedly more congested and unhealthy areas. Altogether, they are beginning at the wrong end, and in a wrong way.

BENGALUR,
6th Dec. 1912.

1829. A correspondent under the *nom-de-plume* "Sane," writes to the *Bengalee* as follows:—"The more the rate-payers of the Calcutta Improvement Trust. Bhowanipur think over the Russa Road Widening scheme which has lately been published, the more they become at their wits' end to understand the method or principle under which the details of the scheme have been settled. Russa Road is admittedly in continuation of Chowringhee Road, which is on an average 85 feet wide, but the proposed width of Russa Road will be 100 feet. Is Russa Road of greater importance in any respect than Chowringhee Road, so that the former must necessarily be wider than the latter? None of the roads recently constructed or widened by the Corporation is more than 70 feet wide. Harrison Road, which is practically the central road of Calcutta, is on an average 70 feet wide. Lansdowne Road as well as Harish Chandra Mukerjee's Road are each 70 feet wide. The proposed Shambazar Road will, according to the Improvement scheme, be made 80 feet wide. Under the circumstance, is it absolutely necessary to make Russa Road 100 feet wide? Will it fail to meet the requirement of the Board of Trustees and the rate-payers alike in case the width of the road be reduced to 80 feet, if not less? The Russa Road scheme, as it stands, is highly objectionable on more than one ground. The road will be practically widened on one side only, *i.e.*, on the west. We fail to understand why the Trust are going to lay their hands on both sides of the road and to acquire several houses and large quantities of land on both sides. In some places, houses and lands have been marked for acquisition up to the distance of 200 to 250 feet from the road-lines. On the east side of the road some houses, big as well as small, have been left out by the Trust, to the immense relief of the owners thereof. The Trust could have surely saved many more houses on the east as well as on the west side of the road if they had exercised a little more discretion in framing the scheme. . . . The Act does not definitely provide as to how much quantity of surplus land the Trust should acquire beyond the road-lines. In this respect they are to exercise their own sound discretion. To tell the plain honest truth, the people of Bhowanipur have been greatly disappointed at the discretion which the Trust have exercised in their fourth scheme. It is given out that other schemes for Bhowanipur are in the course of preparation, and we are quite in the dark as to what has been kept in store for us in regard to the other street schemes. Is it too much to expect that the Board of Trustees should take the people into their confidence and frame all the schemes in consultation with the representative public bodies in the locality? The trusted representatives of the people who can be perfectly relied upon in every respect will be only too glad to co-operate with the Trustees if their services be utilized in this connection. In that case the force of opposition from any quarter will be considerably minimised, and the Trust will be able to get on with the improvement work quite smoothly. The present policy of our benign Government is to conciliate the people and to inspire their confidence in every Government measure. Is it hoping against hope that the gentlemen of the Improvement Board should see their way to remove discontent and unrest from the place they want to improve as far as practicable?"

BENGALUR,
10th Dec. 1912

1830. On the same subject, the *Bengalee* remarks that the mass meeting that was held at Kalighat on Saturday last within the precincts of the temple ought to open the eyes of the authorities to the serious situation which they will create if they give effect to the Health Officer's recommendations regarding the improvements in connection with the temple premises and the adjoining area. The whole Hindu community was present at that meeting, Bengalis and Marwaris joining hands, the orthodox and the unorthodox standing side by side in defence of the menaced interests of a great shrine. There

was one notable figure present at that meeting whom we do not see in any public demonstration which has the character of an agitation. But Sir Gurudas Banarji was drawn from his quiet seclusion under the impulse of those religious feelings which are the cherished possession of his life and the guide of his conduct, private and public. That such a man, so judicial in his temperament, should take a prominent part in the agitation ought to convince the authorities of the depth of feeling which the drastic proposals of the Health Officer have awakened among the Hindu community; and the feeling is widespread, universal and shared by the orthodox and unorthodox sections of the Hindu community. There were Hindus at that meeting with no pretensions to orthodoxy, who took part in the proceedings and voiced the general sentiment of alarm and anxiety. Neither in law, in reason or in common sense is there any justification for the revolutionary proposals of the Health Officer. The law lays down (section 36 of the Act) that if any scheme of town improvement can be "satisfactorily" carried out by the Improvement Trust, then only is the Trust to intervene. The word "satisfactorily" is the word of the Act. The law does not say, "inexpensively," "conveniently" or "expeditiously" as Sir Gurudas pointed out. The essential legal condition is that the work must be done to the satisfaction of all. In the present case, so far from causing satisfaction, the proposals of the Health Officer have created apprehension, alarm, and even indignation. The scope of the functions of the Improvement Trust was clearly laid down by Mr. Bompas, the President of the Trust. It is when the methods of the Corporation have failed, said he, that the powers of the Trust are to be invoked. The Health Officer and the Corporation have not exhausted the powers vested in them. They have no right, therefore, to formulate proposals which the Improvement Trust are to carry out. We are all interested in sanitation; but the cause of sanitation is likely to suffer a serious check when the deepest religious feelings are roused and arrayed against any sanitary scheme and when the whole community are banded against it. Truly in the case of the Kalighat temple the matter is not one to be decided by the mere sanitarian. High considerations of statesmanship are involved—the sanitary issues are complicated by grave religious considerations. The Committee of the Corporation before which the matter is pending ought to approach it from this point of view. Let them not sound the signal for an agitation which will not be confined to Kalighat. We want peace. Will the authorities give us peace by tempering the suggestions of sanitary officers with those higher considerations of statesmanship which will take note of the fact that to the Hindu, rightly or wrongly, religion is even dearer than sanitation—his religious welfare of far greater moment than his physical well-being?

1831. The *Herald* received the following information from a correspondent, in whom it has the best confidence:—

A District Board road.

"I was coming from Mirpur (a place about 6 miles to the west of Dacca) to Fulberia (another place on the same side of Dacca about 12 miles from it). I found the District Board road between these two places, a good portion of one of the best and important thoroughfares in the Dacca District, badly out of repairs. In some places the road was so much broken that one could only with the greatest difficulty pass over it. In one place there is a breach which has been so carelessly bridged that I experienced great difficulty in passing. I found that a woman, notwithstanding immense efforts on her part, could not cross it. If such is the condition of a very important District Board road, one can easily realize how our Local Board roads can be neglected with impunity. Is there no overseer appointed to look after the District Board road referred to above?" The importance of the piece of road mentioned above, the journal then goes on to remark, can best be understood by taking into consideration the fact that a few years back a very good and high bridge had been built near Mirpur at a cost of several lakhs of rupees. The object to raise this bridge was to make it possible for hackney carriages to proceed up to Fulberia from Dacca. The want of repairs and small bridges here and there is evidently defeating that aim. Moreover, the enormous expenditure of the Mirpur bridge is going for nothing for the outlay of a few thousand rupees more, not to say anything of the urgent necessity of the people. It is hoped the matter will engage the serious attention of the Dacca District Board authorities.

HERALD,
12th Dec. 1913.

(g)—Railways and Communications, including Canals and Irrigation.

HERALD,
7th Dec. 1912.

1832. The *Herald* understands that a European Executive Engineer and several Indian surveyors were sent to Mymensingh by the A. B. Railway authorities to select sites for constructing a railway bridge over the Brahmaputra and the station premises in the town. It appears that they examined different places for the site of the bridge and have not yet arrived at any decision. It is widely circulated that one site examined for the southern extremity of the bridge is the house of Babu Brajendra Kishore Ray Chaudhuri, zamindar of Gouripur, and that the line will go southward, directly bisecting the town. It is hoped Government will not accept this suggestion if they can help it. If the line goes through the busy part of the town from north to south, it will cause immense inconvenience and danger to the public; for it must cut all the thoroughfares running from east to west, and the running train would cause casualties to men and cattle in attempting to cross the line in different places. The place examined to the eastern extremity of the town beyond the house of Babu Hemendra Kishore Acharyya Chaudhuri seems to be the best place for the purpose. The journal has never known any town being divided when it can be avoided without any difficulty. The western outskirts of the town may also be selected.

HERALD,
16th Dec. 1912.

1833. One of the important steamer services in the Dacca district, writes the *Herald*, is the ferry between Narainganj and Munshiganj, but it is strange that the District Board responsible for ferry arrangements and supervision can be so unmindful of its duties in the matter. It would not be quite correct to say that the whole Board has been negligent. The short history of the Board's dealing with the service given below, however, is a sad example of official interference. The journal feels rather strongly in the matter, for any day it may have to relate a story similarly sad to the account of the recent river disaster near Sibpur, and attention will be roused when it is too late. A very large number of litigants and others use this ferry daily in coming to Dacca, and during all the trips the launch, become most rickety by its long service, can scarcely give room to all the passengers in normal times. During *Kartik Baruni* Fair, which is held close to Munshiganj, the rush of passengers is greatly increased. When rivers are wide in the floods and rough, the same old boat is made to do the journeys. Formerly there was accommodation for 19 passengers but by removing the cabin, room has been made for 11 persons more. But these are certified numbers, and in most trips excess men are carried, not to speak of the systematic following of the practice during fair time. Considering all these circumstances, the Board's attention was drawn in 1904 to the matter by Babu Khitish Chandra Guha, pleader of Dacca, who was during the chairmanship of Mr. J. T. Rankin a member from the subdivision of Munshiganj. A proposal to substitute in place of the old launch a new one able to carry 200 passengers was accepted by the Board. The design of Messrs. John King & Co. of a steamer built with steel hull and fitted with double cylinder and high pressure engine priced at Rs. 37,000 was passed by the Marine Surveyor to the Government of Bengal and Rs. 100 were paid to him for his labours. A sum of Rs. 40,000 was provided for in the Board's budget of 1905-06 which was raised by a loan from the Government. At this time Mr. Rankin left Dacca and Babu Khitish Chandra Guha was also out of the Board. Somehow the project did not please Messrs. Allen and Salkeld, next two Chairmen of the Dacca District Board, and the matter was shelved without, however, the confirmation of the Board. Babu Khitish Chandra Guha deserves the thanks of the public for bringing the matter again to the notice of the authorities. The Dacca District Board is going to consider its budget on the 9th next. It is hoped the long deferred action in the matter will not again be postponed. The income from ferries of the Board leaves a very decent margin. Why should not a part of it be spent on this legitimate work?

(A) General.

1834. "An Associated Press telegram from Madras," writes the *Bengalee*, summarises the questions that have been circulated in connection with the sittings of the Islington Commission in Madras. The first thing that strikes us in regard to these questions is that they do not even remotely refer to the question of the recruitment of the judiciary. Are judicial officers to be recruited, as now, from the Indian Civil Service, or are they to be recruited from among practising lawyers? This question, it must be remembered, is intimately connected with the very important question of the separation of judicial and executive functions, in regard to which the country has spoken out with singular unanimity and emphasis. If the two services are to be separated, and judicial and executive functions are to be vested in two different sets of officers entirely independent of each other, nothing is more important than that the method of recruitment of judicial officers should be radically changed. Our next comment in regard to the questions is that they follow practically the same lines as the questions asked by the last Public Service Commission. One question, for example, is whether witnesses advocate simultaneous examinations being held in India and England, and if they do so, what proportion of the posts they propose being allotted to successful candidates in India. Another question is, if they would permit Indians to sit for the examinations in England, in case provision was made in this country for simultaneous examinations. Now as regards the advisability of holding simultaneous examinations in England and India, while the Commission is welcome to collect opinions and examine witnesses in regard to it, the question really is one of courage and of statesmanship. Nobody doubts, nobody can doubt, that justice to the claims of the people of India requires that examinations should be held simultaneously in India and England. All that is necessary is for British statesmanship to take courage in both hands and do an act of justice which has already been deferred too long. And, then, what is meant by the question, whether Indians are to be permitted to sit for the examinations in London, in case provision is made for simultaneous examinations being held in this country? Certainly the only proper thing would be to allow Indians to compete in England or in India, as they like. And why should the question of proportion arise at all in this connection? There seems to be some people who can never disabuse their minds of the impression that there must be an irreducible minimum of Europeans in the Imperial Civil Service. They will never meet facts in the face, never realize the absurdity of raising this question of an irreducible minimum of Europeans, at a time when the Civil Service is practically the monopoly of Europeans, when all save a handful, merely 9 per cent. of the sum total, are Europeans? The question to be determined really is not one of irreducible minimum, so far as Europeans are concerned, but of a maximum that shall not be exceeded. If the pledges in the late Queen's Proclamation are to be given effect to, we have a right to object to the trend of these questions. After all, all that India wants is a fair field and no favour. All that she wants is that her children should have the same opportunities as any other class of the King's subjects. The journal has said that some of these questions were also asked by the last Public Services Commission. Its impression is that in this matter of the advisability of holding simultaneous examinations, the decision that was then arrived at was against the volume of opinion that was elicited by the questions. And the paper discloses no secret when it says that at least one member of the Commission, the late Sir Ramesh Chandra Mitter, would not have signed the report of the Commission had he not been given to understand that a number of listed appointments would be filled by promotion from the Provincial Service. This promise, like so many others, has been but inadequately redeemed. In any case the time has come when a new departure should be made in this respect, and when the promise of equality should be far more adequately fulfilled than it has been so far.

1835. On the same subject, the *Amrita Bazar Patrika* writes:—"It is a pity that most of our leading men should just now be absorbed with the question of Council elections, when a subject of far greater importance demands their immediate and earnest

BENGALUR,
7th Dec. 1912.

AMRITA BAZAR
PATRIKA,
8th Dec. 1912.

attention. Indeed, it is surprising that the forthcoming Public Services Commission, which begins its sittings at Madras by the first week of January next, has made no stir whatever in any part of India. And yet, if there is any field where the ambition of our best men can be satisfied to some appreciable extent, it is in that of the Civil Services of the country. There is practically no opening for us in trade, commerce, and industry—even if we have the will we cannot compete here with European traders and merchants who can command any amount of capital they like at a moment's notice, whose organizing powers are wonderful, and who have been far in advance of us in commercial and industrial matters by centuries of training and culture in this respect; even the agricultural produce of the land is passing into the hands of these enterprising Europeans; the navy and the army are hermetically sealed against us; it is only a number of appointments under the State that are within our reach, and even these are divided between Indians and non-Indians, the latter claiming and actually possessing the lion's share. . . . A serious responsibility thus rests on the Indian leaders. Not only must they prepare themselves to fight for the recovery of what they have lost, but also to secure those higher appointments from which they have been excluded, and to which their claims cannot now be ignored, as quarter of a century has passed away since the report of the last Public Services Commission was published, during which time they have made vast progress in education and general knowledge. But then they must study the different phases of the various branches of the Public Service with close attention, so as to be able not only to furnish the members of the Commission with useful and intelligent information, but also stand the expected fierce cross examination from many of them who are unfortunately noted for their hostility and antipathy to Indian interests. Ponder for a moment on the immensity and the complex nature of the subjects on which evidence will be taken by the Commission. First of all, in regard to the Imperial Service: whether there will be one examination, as now, or two simultaneous examinations in England and India; if the latter, what should be the proportion of posts to be allotted to successful candidates in such examination; whether there should be two such distinct services as the Imperial and the Provincial, etc., etc. Secondly, whether the Statutory Civil Service should be resuscitated or not. If it had defects, how these could be remedied? Thirdly, there are eighteen special departments such as Accounts, Education, Customs, Police, Postal, Public Works, Telegraph, etc. As stated above, most of these were reserved practically for the natives of India, but now they are practically the preserve of the Europeans. To master the details of even one of these eighteen departments is beyond the energy of one man. Besides such questions as the separation of the judicial and executive functions; trial by jury; the mode of recruitment to various services, higher and lower; the pension and furlough rules, etc., etc., will arise. Therefore, unless all the capable men of the country put their heads together, the cause of the Indians will never be put properly before the Commission. And if we lose the present opportunity, adieu to all future hopes. What, in our opinion, should be done is to organize a special committee in each province for the purpose of selecting witnesses and entrusting each with one or more subjects according to his capacity as well as the time at his disposal. If possible, these committees should act in concert. It is desirable that at least on general principles Indian opinion should be unanimous."

BENGALURU,
12th Dec, 1912.

1836. Writing on this subject, the *Bengales* remarks that in the course of the next two weeks the Indian National Congress will hold its sittings, this time at Bankipur, the capital of the new province. The journal fears the approaching session of the Congress has not excited the same measure of interest that it usually does. This is largely due to the absorbing nature of the domestic problems in Bengal. The Council elections which are exciting an unusual measure of interest throughout the province are at hand. There is no abstention this time, but the readiness of a great and willing community to co-operate with the Government. Those who had previously abstained are now in the field actively seeking election. It is the absorbing interest of the elections which has largely shut out other public considerations. But the Congress cannot be neglected. It is the greatest national institution in the land. It may have its

defects and shortcomings—what human institution is without them?—but it draws towards itself in an unstinted measure the affection and reverence of the millions of educated Indians. Its constitution is not perfect, and that is all the greater reason why all should join it and organize it upon a satisfactory basis. Those in Bengal should not stand apart from an institution which represents the public life of India and all that is noblest and best in it. The journal has, therefore, to appeal to its countrymen to prepare themselves for the coming session of the Congress and to proceed to the election of their delegates. So far very little has been done in this direction. But there is not much time to lose and the delegates should be elected without further delay. There are questions of great and absorbing interest which await solution. All Governments are slow to move, and the Government of India is no exception to the rule. There is the great burning question of the separation of judicial and executive functions. It is ripe for solution; but somehow or other, for the ways of Government are inscrutable, the solution has been deferred. The problem must be pressed home. The alleged financial difficulties have disappeared. The country is rapidly coming back to its old, normal condition of restfulness; and the time seems to be most opportune for repeating the demand with emphasis. Then there is the great question of provincial autonomy which Lord Crewe is so anxious to shelve indefinitely. But what is written cannot be unwritten; and there stands the pledged word of the Government for the redemption of which shall be pressed in season and out of season. Each day adds to the volume and power of public opinion; and the time is fast approaching when, in the words of the late Marquis of Ripon, even in India public opinion will become the irresistible and the unresisted master of the Government. The Congress is one of the great agencies which will bring about this blessed consummation. Let all therefore combine to make it a mighty instrument of power and usefulness.

L. N. BIRD,
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OFFICE OF THE BENGAL INTELLIGENCE BRANCH,
9, ELYSIUM ROW;
The 14th December 1912.

